

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 390 BROADWAY .- TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VII.—NO. 8.

NEW YORK, SATURDAY, JUNE 19, 1858.

WHOLE NO. 320.

THE SPIRITUAL TELEGRAPH.

PRICE:

One Year, strictly in advance, [if registered at the risk of publisher] \$2 00 81x Months, 1 00

CLUB PRICE-10 SUBSCRIBERS, \$15.

Advertisements inserted at 12% cents per line.

Advertisements inserted at 12% cents per line.
The husiness of the TRIEDRAFM is so systematized that the milling clork is expected notify our pattors when the term of their subscription expires; and if money is traceived, the paper is discontinued, without the knowledge of the proprietor, or y discrimination whatever.

CONTENTS OF THIS NUMBER.

CONTENTS	O۶
Record of Spiritual Investigations	71
New York Conference	78
The Teachings of Science	74
Facts in Terento The Cause in Springfield, Ill	75
Passages from Old Authors Divine Objects of Spiritualism	76
Lamartine Hall	77
reath of Mrs. Jones-Forewarnings	77

THIS NUMBER.

Higgin's Amaralypsts.

Letter from Texas.

Dr. Hallock's Strictures on Z. H. H.

Ballock's Strictures on Z. H. H.

Ballock's Strictures on Z. H. H.

Ballock's Strictures on Z. H. H.

Bong or Shirt (nester)

The Three Flowors

Romance in Recal Life.

Largest Man in the World.

Lee of Riches.

Annesing England 15 the French

Crown.

SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE

RECORD OF SPIRITUAL INVESTIGATIONS.

DIVERSE SPIRITUAL COMMUNICATIONS. [Continued from page 42, May 29.]

JANUARY, 23, 1958.

Mrs. M .- Ask no vain questions, but seek for wisdom. All good Spirits delight in giving advice to those who earnestly seek for mental improvement. Cultivate purity of heart and universal benevolence, which is alone acceptable in the sight of the good Father. A man buys his education in the worldly schools,

and gives the best years of his life for that which profits him little, in a spiritual sense.

JANUARY 24, 1858.

Mrs. M .- Trust less in your own reason and more in us. Man is a doubting animal, very hard to receive any truth that is at war with his preconceived opinions. God wishes all his rational creatures to come to a right knowledge of the Spirit within them. To do this they must silence their own thoughts. and listen to the teachings of his wisdom. No man can rightly judge the mind of another; for the real life is hidden, is that which lies on the surface is for the world, and whether for good or evil, is so blended with self-interest and chained by conventional laws of society that few rays of truth can pierce that century show of these when death unrolls it before the great mental cloud. Man's life is too often an acted lie He dare judge of all the earth? Susanna, think seriously of this. I warn not offend the prejudices of the world, and puts a chain upon his lins, and trembles lest his real opinions should be known. Hypocrisy covers him like a garment, and fear draws the folds so tightly round him that the motive that influences his actions remains impenetrable mystery, scarcely guessed at even by himself. Public opinion is his God. He loses his own identity while bending before the shrine of that monstrous idol, and every new thing which militates against that false worship, he terms irrational and void of sense.

JANUARY 25, 1858.

while I lay awake from auxicity of mind.

band, with all your heart. God can overthrow the snares of be lost in the effulgence of spiritual light, which will flow from the persecutors. Trust in his mercy and all will end well. En- glorified intelligences into your soul, as the uprising of the morndeavor alone to make God your friend. Depend not for help ing sun dispels the gloom of the darkest night. How long will on man. He can save you from your secret enemies. Live in my instructions fall upon a closed car, alike deaf to the voice of his fear, and find the shelter of his love. Go to your bed.

JANUARY 29, 1858.

Mrs. M .- Give your best thoughts to heaven. Earth will take care of itself. Earthly thoughts center in the advancement of the earth-life of the creature. Heaven demands the abnegation of self. Christ commanded his followers to deny themselves-to take up the cross and follow him. This was a senti ment wholly at war with all their preconceived opinions. It was a hard saying-they could not bear it-and many who had listened to his superhuman eloquence with admiring enthusiasm, forsook him from that hour, because they could not part with self and selfish enjoyments, or sacrifice the praise of men to win the kingdom of heaven. The same Spirit rules the world as much in this day as it did then. Men would cheerfully undertake any enterprise fraught with danger which called forth the admiration and applause of the world, but they shrink from doing good in secret, when no eye is upon them but the eye of God. They give publicity to their acts of charity, and can not pray without their prayers are heard of men. God looks into the chambers of the heart, and listens to the voice of the soul. Falsehood can not enter into that sanctuary. It can not be invaded by the heartless curiosity of man, or its secret worship be contaminated by his indecent ridicule. Your own Spirit must be the only priest that offers incense on that altar, for it is sacred and must be entered by God alone. This is what Christ means when he tells you to pray to your Father in secret, and he will reward you openly. So pray, that you may receive the Father's blessing, even life e ternal. Good night, my sister.

FEBRUARY 1, 1858.

Mrs. M.-Knot the threads of life as you will, death will soon untwist them. Before you are awakened to the fact, the cord will be broken. Good acts are the golden threads crossing the dark web of life. Death only brightens-it can not destroy these-but what does the web that you have woven in half a you to prepare for the trial, for the time hastens on-is nearer than you think. Judge yourself that you be not judged, and may pass from death unto life,

Mrs. M .- What can I say more to convince you of the truth of Spiritualism? When time shall have farther developed your spiritual understanding, I will speak to you again. Till thengood night.

FEBRUARY 13, 1858.

Mrs. M.—At a wonderful manifestation of Spirit-power, you

Mrs. M .- Pray before you go to bed to-night, for your hus- the brow of truth. Believe, and the darkness will disappear and wisdom and of truth? Arise, for the light now shines which must lead your Spirit to the endless day. Be admonished while you can yet calculate the divisions of time, ere the day of mortal life sinks into the cold apathy of death. Your progression must commence on earth. That produced by remorse in the Spiritworld operates slowly, and forms the punishment of the soul, while it purifies it from the stains of earth. Man regrets his lost opportunity, and gnashes his teeth for the folly and blindness which has put a barrier between himself and the supreme good.

> March 2, 1858. Mrs. M. was inquiring of the Spirits respecting the probable success
> of some plan she had formed for the benefit of her children, when this

was given :

Mrs. M.—You desire knowledge on worldly matters. Shortighted mortal-I am not a man of business. I can give you no ndvice. Honest industry brings its own reward. Ask knowledge of spiritual concerns-light for the soul-and I will be your teacher. Live for God, and you will find the true riches, honor, length of days, and immortality. Is not this of more importance than earthly possessions—a nobler inheritance than houses and lands-a building not made with hands, in the city of the Great King? Seek these first, and all the rest shall be added unto you MARCH 6, 1858.

Mrs. M.—Your desire is knowledge. Knowledge is not always good, as you have found the knowledge of evil. Heavenly knowledge is pure and simple; easily understood by the weakest mind. God confounds the wisdom of the wise, and reveals himself to babes in this world's wisdom. It is better to understand his love to his creatures, than the laws that govern his creation. No human intelligence can comprehend these. They are hidden from man, and known to God alone. The Great Creator needs no counsellor to assist him in his stupendous operations. He works alone in light inaccessible to subordinate Spirits, who know the effects, but can not approach the cause. The why remains an unsolved enigma. Reason in all ages has sought for the answer to this oft-repeated inquiry, and the answer is still distant. Reason can not satisfy his demand, and angels that stand round the throne can not reveal the secret things of the Omnipotent. Faith, goodness and love, are all that is demanded of the creature to bring him into communion with God; and these must be sought through the Spirit that dwelt in Jesus, and which ever lives to intercede with the Father for his brethren of earth. Christ is the the true medium between God and man, and no one can come to the Father but through him.

What then becomes of the souls who never heard of Christ?

They will ultimately be saved through bim. He came to This was received late at night, during my absence in Toronto, and are astonished. Why not at the words that Spirits spell out to seek and to save that which was lost. Death only destroys the you at this Board? Your own want of faith casts a shadow on body. Christ's mission was to save souls. Sin brings discount

DRVOTRD

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 390 BROADWAY.-TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES. FIVE CENTS.

VOL, VII.—NO. 8.

NEW YORK, SATURDAY, JUNE 19, 1858.

WHOLE NO. 320.

THE SPIRITUAL TELEGRAPH.

PRICE:

One Year, strictly in advance, [if registered at the risk of publisher] \$2 00.81x Months, 100.00 Three Months, 50.00 To City fubscribers, if delivered, 2 50.00 to the first of the first o nths, Jontha, Bubscribers, if delivered,

CLUB PRICE-10 SUBSCRIBERS, \$15.

Advertisements inserted at 12% cents per line.

Of the TRIEDRAPH is so systematized that the mailing clork is expected trons when the term of their subscription expires; and if money is paper is discontinued, without the knowledge of the proprietor, or to notify our patrons when th not received, the paper is disc any discrimination whatever.

CONTENTS OF THIS NUMBER.

st .
H.
r
֡

SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

RECORD OF SPIRITUAL INVESTIGATIONS.

DIVERSE SPIRITUAL COMMUNICATIONS. [Continued from page 42, May 29.]

JANUARY, 23, 1858.

79

Mrs. M .- Ask no vain questions, but seek for wisdom. All good Spirits delight in giving advice to those who carnestly seek for mental improvement. Cultivate purity of heart and universal benevolence, which is alone acceptable in the sight of the good Father. A man buys his education in the worldly schools, and gives the best years of his life for that which profits him little, in a spiritual sense.

JANUARY 24, 1858.

Mrs. M.—Trust less in your own reason and more in us. Man is a doubting animal, very hard to receive any truth that is at war with his preconceived opinions. God wishes all his blessing, even life e ternal. Good night, my sister. rational creatures to come to a right knowledge of the Spirit within them. To do this they must silence their own thoughts, and listen to the teachings of his wisdom. No man can rightly judge the mind of another; for the real life is hidden, is that which lies on the surface is for the world, and whether for good or evil, is so blended with self-interest and chained by conventional laws of society that few rays of truth can pierce that mental cloud. Man's life is too often an acted lie. He dare not offend the prejudices of the world, and puts a chain upon his lips, and trembles lest his real opinions should be known. Hypocrisy covers him like a garment, and fear draws the folds so tightly round him that the motive that influences his actions remains impenetrable mystery, searcely guessed at even by himself. Public opinion is his God. He loses his own identity while bending before the shrine of that monstrous idol, and every new thing which militates against that false worship, he terms irrational and void of sense.

JANUARY 25, 1858.

This was received late at night, during my absence in Toronto, and while I lay awake from anxiety of mind.

band, with all your heart. God can overthrow the snares of be lost in the effulgence of spiritual light, which will flow from the persecutors. Trust in his mercy and all will end well. Endeavor alone to make God your friend. Depend not for help on map. He can save you from your secret enemies. Live in his fear, and find the shelter of his love. Go to your bed.

JANUARY 29, 1858.

Mrs. M .- Give your best thoughts to heaven. Earth will take care of itself. Earthly thoughts center in the advancement of the earth-life of the creature. Heaven demands the abnegation of self. Christ commanded his followers to deny themselves-to take up the cross and follow him. This was a senti ment wholly at war with all their preconceived opinions. It was a hard saying-they could not bear it-and many who had listened to his superhuman eloquence with admiring enthusiasm, forsook him from that hour, because they could not part with self and selfish enjoyments, or sacrifice the praise of men to win the kingdom of heaven. The same Spirit rules the world as much in this day as it did then. Men would cheerfully undertake any enterprise fraught with danger which called forth the admiration and applause of the world, but they shrink from doing good in secret, when no eye is upon them but the eye of God. They give publicity to their acts of charity, and can not pray without their prayers are heard of men. God looks into the chambers of the heart, and listens to the voice of the soul. Falsehood can not enter into that sanctuary. It can not be invaded by the heartless curiosity of man, or its secret worship be contaminated by his indecent ridicule. Your own Spirit must be the only priest that offers incense on that altar, for it is sacred and must be entered by God alone. This is what Christ means when he tells you to pray to your Father in secret, and he will reward you openly. So pray, that you may receive the Father's

FEBRUARY 1, 1858.

Mrs. M.-Knot the threads of life as you will, death will soon untwist them. Before you are awakened to the fact, the cord will be broken. Good acts are the golden threads crossing the dark web of life. Death only brightens-it can not destroy these-but what does the web that you have woven in half a century show of these when death unrolls it before the great judge of all the earth? Susanna, think seriously of this. I warn you to prepare for the trial, for the time hastens on-is nearer than you think. Judge yourself that you be not judged, and may pass from death unto life.

FEBRUARY 4, 1858.

Mrs. M .- What can I say more to convince you of the truth of Spiritualism? When time shall have farther developed your spiritual understanding, I will speak to you again. Till thengood night.

FEBRUARY 13, 1858.

Mrs. M .- At a wonderful manifestation of Spirit-power, you are astonished. Why not at the words that Spirits spell out to you at this Board? Your own want of faith casts a shadow on body. Christ's mission was to save souls. Sin brings discase

Mrs. M.—Pray before you go to bed to-night, for your hus-the brow of truth. Believe, and the darkness will disappear and glorified intelligences into your soul, as the uprising of the morning sun dispels the gloom of the darkest night. How long will my instructions fall upon a closed car, alike deaf to the voice of wisdom and of truth? Arise, for the light now shines which must lead your Spirit to the endless day. Be admonished while you can yet calculate the divisions of time, ere the day of mortal life sinks into the cold apathy of death. Your progression must commence on earth. That produced by remorse in the Spiritworld operates slowly, and forms the punishment of the soul, while it purifies it from the stains of earth. Man regrets his lost opportunity, and gnashes his teeth for the folly and blindness which has put a barrier between himself and the supreme good.

March 2, 1858. Mrs. M. was inquiring of the Spirits respecting the probable success of some plan she had formed for the benefit of her children, when this

Mrs. M.—You desire knowledge on worldly matters. Shortsighted mortal-I am not a man of business. I can give you no advice. Honest industry brings its own reward. Ask knowledge of spiritual concerns-light for the soul-and I will be your teacher. Live for God, and you will find the true riches, honor, length of days, and immortality. Is not this of more importance than earthly possessions—a nobler inheritance than houses and lands-a building not made with hands, in the city of the Great King? Seek these first, and all the rest shall be added unto you MARCH 6, 1858.

Mrs. M .- Your desire is knowledge. Knowledge is not always good, as you have found the knowledge of evil. Heavenly knowledge is pure and simple; easily understood by the weakest mind. God confounds the wisdom of the wise, and reveals himself to babes in this world's wisdom. It is better to understand his love to his creatures, than the laws that govern his creation. No human intelligence can comprehend these. They are hidden from man, and known to God alone. The Great Creator needs no counsellor to assist him in his stupendous operations. He works alone in light inaccessible to subordinate Spirits, who know the effects, but can not approach the cause. The why remains an unsolved enigma. Reason in all ages has sought for the answer to this off-repeated inquiry, and the answer is still distant. Reason can not satisfy his demand, and angels that stand round the throne can not reveal the secret things of the Omnipotent. Faith, goodness and love, are all that is demanded of the creature to bring him into communion with God; and those must be sought through the Spirit that dwelt in Jesus, and which ever lives to intercede with the Father for his brethren of earth. Christ is the the true medium between God and man, and no one can come to the Father but through

What then becomes of the souls who never heard of Christ?

They will ultimately be saved through him. He came to seek and to save that which was lost. Death only destroys the only pass with much suffering into the kingdom of God. Happy, will ever remain the great line between him and his Maker. are those souls whose sins are parlioned before they leave their earthly home, who are purified and cleansed by the Great Physician.

You erermore shall God adore; Your heart and soul shall reach the goal Your Spirit longs to win -or Spirit longs to win—decemed and purified from sin.
Come, Saster Spirit, come
To thy eternal home;
The carth mists melt away—
Behold the dawn of day. The living sun that shows Where healing water flows To cleans each earthly stain! Then drink, nor thirst again, For to thy soul is given The Baptism of Reaven Then, Sister, come away To the realms of eadless day.

Let my words be to thee prophetic. (Spirit what art then ?) One who loves you-good night.

MARCH 16, 1858.

Mrs. M .- Known to God are all his works from the beginning. What he does is eternal. The fast of his mind is fate. Every effect has its cause in Him, and what seems over to us, is only the working out of His supreme will, As thunder-clouds obscure the sun, but refresh the parchod earth with rain, so the darkness of evil makes virtue more transcendently fair; and sorrow past, brightens the hours of joy by the contrast they give. Tears, like showers, increase the brightness of our smiles, and refresh the soul, which, otherwise, would be barren of great kingdom of God. Let this truth comfort you under every trial. Remember what Christ endured, and submit yourself cheerfully and hopefully to the fulfilment of your destiny, for it is from faith and love. Farewell-in your patience possess your soul.

to try our faith and love, irrespective of our own crimes or indiscre-

God permitted the principle of evil in order to try His creatures. He does not make them commit crime, but gives them conscience and reason to determine for them the right path. If they make a bad use of the one, and neglect the warnings of the other, the fault rests with them and not with God.

(J. W. D. M. - Our sufferings and misfortunes, then, are not the necessary consequences, merely, of our own crimes and improdence :)

Gods laws founded on immutable truth can not be broken without involving disastrous consequences to those who violate their sanctity, and this often involves the innocent, who do not stand in the same condemnation. Thus, the good unavoidably suffer for the misconduct of the bad, which is made by God their earth-trial, and leads more souls to heaven, by proving to them the insufficiency of earth to satisfy their desires. Thus out of apparent evil the Great Father ever produces good.

(J. W. D. M.—Certain affects then result from certain causes, according to the laws of nature instituted from the beginning; as for instance; a | that all original ideas are in pired from a higher state of existence. company of good men embark in a ship, commanded by a rash but impru dent captain, who casts away his vessel on the rocks, where the good and the bad perish together !)

The effects springing out of certain causes, must take place and happen alike to the good and bad. If a good man falls into the water and can not swim, and no one is near to save him, he must drown from the necessity of the case. This is a law of nature.

J. W. D. M.—Does not God, then, send suffering and misfortunes to individuals for the spense purpose of trying them !

God never sends calamities to any one. They spring out of circumstances which can not be avoided, while one man's acts invariably suffer in mind or body for the evil done by the wicked. APRIL 6, 1858.

Mrs. M .- Dependence on us is folly, without your heart is imbued with the love of truth, which is the chief attribute of divine wisdom. Love is truth, hence its fidelity. True love is eternal, and survives all changes, for, like truth, it is of God. other. You are tired, Susanna. Good night. with whose nature change is impossible. Man's nature is a constant succession of changes; for he is an effect, not a cause, and therefore never can reach the perfection of God. Man hopes for future happiness and increase of knowledge. He is right, and this is true wisdom to him; but this very hope shows his and this is true wisdom to him; but this very hope shows his tend to convice your readers that they could be but little influenced to bordinate condition; for were he an infinite intelligence, hope by her own mind. Indeed, this mechanical mode of communication is

be healed by the ministration of the Spirit. A sinful soul can something better; but he can never reach God; so that hope than any other mode, particularly when it is considered that the me-

April, 18, 1858.

Mrs. M .- Total dependence on human writings has hindered the advancement of the civilized portion of mankind. Before, men sought wisdom as they were led by the Spirit, and were thus taught of God. The mind of one man differing from another, requires teaching according to his receptive faculties; as what is easy of comprehension to one, is hard to be understood by another, and from this want of equality of intellect has sprung, as a natural consequence, all the dissimilarity of religious opinions and jarring creeds. When men trust more to God and the direct teaching of his Spirit, it will bring them into more harmonious relation with one another than exists under the present system of religious instruction. The power of the Spirit falling upon a weak and simple mind, adapts itself to the capacity of the recipients, and leads it on, step by step, till it arrives at the truth. The thunders of the law addressed to such a mind by the injudicious preaching of men, overwhelm and plunge it in despair. Men are told to seek the Lord. Why, then, do they foolishly persist in trusting to men! The Lord of heaven and earth is as easy of access as he was in the days gone by. Seek intstruction from Hun, and He will satisfy the wants of the soul. No more.

A PRIT. 22, 1858 Mrs. M.-Rays of glory surround the death-bed of the just, making his entrance to the dark valley glad with the sun-burst of eternal day. Strains of celestial music greet his awakening sense, and he learns to understand the voices of heaven-the thoughts. Thus men without much suffering seldom enter the one great language of the soul spoken and comprehended by the faithful in all worlds. All music is of heaven. Earth only catches a faint echo from the living harmony flowing round the throne of God. The wind bears it on his strong wings. The God, who appoints these trals to men in order to prove their thunder peals it forth in awful tones. The leaves of the forest whisper it together. The big waves of the ocean roar it out, (J. W. D. M.—Are our cuff:rings and mi-for unres purposely sent by God clashing the cymbals of almighty wrath. It speaks to man in a thousand tones; for all forms in which intelligence and harmony reside are instruments which respond to the voice of heaven. Music in man's soul is worship-a prayer the spirit pours to the eternal. The outward organ may be imperfect, but the keys, and makes the song perfect. A bad human instrument sends forth inharmonious sounds. A vicious soul can not pour forth .-ire tones to the Creator, any more than a corrupt stream can pour forth pure waters. To join in the song of angels, man to call here this evening. I died with a tumor in my back." must himself become sinless like them. Life's noblest song was uttered by the par shepherds of Bethlehem. "Glory to God in the highest, and on earth peace and good will to man !" Go and learn, with diligence, the burthen of that heavenly song

> Our friend, Mr. J. W. T., the Resident Engineer of this section of the G. T. R. R., was with us this evening and we were talking about the absolute originality of the inventions connected with railroads. when the following was spelled out on the board to Mrs. M. who thinks

Good watt

APRIL 24, 1858

Mrs. M.-The idea of the locomotive had been presented from age to age to the mind of man; but men in those days had neither the knowledge which science gives, nor the mind to grasp it. It has been reserved for an age more free from bigotry than those that preceeded it, when men unfettered by the tyranny of priestcraft dare make use of the light given to them, for the universal benefit of the human race. Had these great revelations of concentrated power been made to man at an earlier period, he would have answered with his life for the forbidden knowledge. Time and opportunity are in God's hand, affect the comforts and happiness of another. Thus the good and He ever uses the right. Now the reign of superstition, happily, is nearly over, though some tares are still found among the wheat. These in time, will soon be weeded out, and man will think and act independently of the censure of others, submitting his judgment to reason and conscience, admitting no interference with the truths laid down by the one, or the sanctity of the

> These are all the communications Mrs. M. has yet received from her "Guardian Spirit," as he calls himself. Before concluding this portion of my " Becord of Spiritual Investigations," I will give two communiestions received by Mrs. M. from Robert C., the first husband of her estions received by arts at the nature of these communications will have since ascertained that two hundred dollars was the sum L

o the body. It is the moral leprosy of the soul which can only would be of no use to him. Now he ever looks forward for certainly much less liable to be influence by the mind of the medium.

March 20 1858

Mrs. M .- Believe, hope, and persevere in spiritual communion, and you will have abundant evidence of its truth. When you can overcome your doubts, faith is a certain consequence. Why are you a hard to be convinced? A miracle would scarcely satisfy your iron obstinacy. But when this is overcome, you shall go on conquering and to conquer. Firmness is a good attribute of the mind, but in your case it is carried too far. If a Jew, you would have been among those who crucified Jesus, because your stubborn reason would never have admitted that he was the Son of God. Now, Susanna, this spirit stands between you and truth. Get rid of these childish prejudices as soon as you can, or your soul will ever remain in darkness. ROBERT O.

April 6, 1858.

Mrs. M.—Susanna, be your own medium. Refuse to put your hand upon the board with another. There are few whose Spirits have any affinity with yours, and a want of harmony produces confusion and apparent falsehood. Act independently and alone, or you will never get a satisfactory answer from us. Never gratify the curiosity of any one, nor exhibit to strangers the secret things we convey to your soul. These are sacred. Study them in the silence of night, in the solitude of your own chamber, lest you give your mind over to vanity, and not to God. (Will the Spirit give his name?) Robert C. (Mrs. M .- Do you move the board or influence my mind to give answers? I influence your mind and the board, that both may operate together. (Were you grieved at my sister marrying again?) You need not fear; here there is neither marrying nor giving in marriage, and the animal love of the earth-life is unknown. Congenial Spirits attracted by the same affinities, choose their own part-J. W. D. M.

Belleville, C. W., June 7, 1858.

A GOOD TEST.

NEW YORK, May 31, 1858.

A friend of mine, a collector of gas bills, but not a Spiritualist, calling at the house of Mr. D. G. Taylor, 145 West Sixteenth-street, for the purpose of receiving the gas bills, was invited to a circle which was then assembling. He rather ro the soul of the loving is ever in tune, for a higher spirit touches | luctantly went in, and took a seat outside of the regular circle. The medium then became entranced, and addressed him by saying, "James Duffett; James Duffett" He answered, "I don't know such a person." "No, but tell Mr. Marsh at your office

On his return to the office, he asked me if I knew James Duffett. I said Yes, that he died five years ago. He then told me he died with a tumor in his back. It being correct, I said, "you did not know him?" "No, but his Spirit told me, or what purported to be his Spirit." I told him I would call and see. According to promise I went. The circle being assembled, I was requested to take a seat, and, not saying a word, and without being known to the medium or the medium to me, she addressed me by name and said : "James Duffett ; I died with a temor in my back; I lived in Ninth street near First Avenue, fourth floor front room. I had two barrels of flour; butter and coals laid in for winter; I bought them at the grocery store, corner of Ninth-street and Avenue A. There were five carriages at my funeral; I was buried in Greenwood. I have been this particular that you might know that it was me. I had four children; the cldest, since my death, was married to the young man you saw she was leaning on when you came up into the room," (a remark concerning which I made at the time, that it was not very becoming); the next was living with her sister in Cleveland, Ohio, (giving the name where to direct to them); the next was in Leake and Watt's Asylum, New York, and he asked mo to call and see her, which I promised to do. The youngest was with a woman in the country; she drank and was ruining his child.

I called at the asylum, found the child as directed, previous to which I did not know there was any such place, but I found it by the directions given by the Spirit. It was very accurately given. I asked the child if she knew where her sister was. She said yes; that she had five letters from her. She showed them to me, and in them were the same directions that had been given by the Spirit.

I should have mentioned that the Spirit said he had two hundred dollars in the Savings Bank at the time of his death, understood he had money, but did not know the amount.

SPIRITUAL LYCEUM AND CONFERENCE.

NINTH SESSION OF THE CONFERENCE.

April 28, wherein the editor takes occasion to administer what he considers a salutary warning to his readers, that they may avoid the "seductions and mischiefs" of Spiritualism.

In order to fortify his little flock against this "nearly unmixed evil," he introduces "testimony of a man who has had eminent opportunities to know the true nature and working of modern Spiritualism," in short, "Joel Tiffany, Esq." Mr. T., as quoted from the Evangelist, says :

"After all of our lovestigations for seven or cight years, we must say, that we have us much evidence that there are lying spirits as we have that there are any Spirits at all. If any one were disposed to dispute

that there are any Spirits at all. If any one were disposed to dispute this conclusion, we would are, inquire of those who have been most engaged in these investigations— Do you find these communications reliable? and you will get but one asswer—They are not.? "Since these things are so, it is most evident that the spiritual communications, unless radically improved, can never become a reliable means of procuring information. And what is true in respect to fact, is means of procuring information. And what is true in respect to fact, is equally true in respect to philosophy and doctrine. Whatever may be the character and condition of the Spirits themselves, the doctrines they teach, or that come to us through mediums as from them, are mostly contradictory and absurd. Whether we inquire into the state or condition of the Spirits, or respecting their occupations, bublis, means of enjoyment, etc., we meet with the same confusion, contradiction and absurdity. And our experience has been that the individual who sits blindly and conditiongly at the feet of these spiritual Gamallels, and takes for truth all that comes from them, is soon fitted for the mad-house. Therefore, it is safe to conclude that spiritual communications, according to the present type or manifestation, can not become a reliable means of ascertaining principles of truth of olotrine.

ascertaining principles of truth or doctrine.

"Spiritualism has caused men to think rather than to feel, and has tended to eatl the life and energy of the being into his thoughts, rather than into his affections. Until it shall cast its anchor within the veil, than into his affections. Until it shall east its anchor within the veil and inspire in men a higher and purer impulse than that which seeks to know and observe the curious, the wonderful, the harmonic and beauti know and observe the curious, the wonderful, the harmone and beautiful; unless it shall rise above the desire of doing in the moral, to the in-piration of being in the religious: it will not lay its foundations deep enough to withstand the storms and tempers which the soul must ca-counter on its way to eternal life. Thus Spiritualism, by its external manifestations, has failed to call those who are engaged in its investiga-tions, into their inmost or religious natures. It has failed to lay hold of tions, into their immest or religious natures. It has failed to lay hold of that nature in man so necessary to make him a deeply carnest being. It has not, as a general thing, caused its advocates and believers to subor-dinate the interests and pleasures of the present life, to those higher ones pertaining to the future. In short, its almost universal tendency has been, not to awaken religious aspirations and desires in the hearts of those who did not possess them, but to destroy them where they before existed. Upon this point, I shall have the testimony of nine-tenths of those who have been converted from their religious faiths to a belief in those who have been converted from their religious faiths to a belief in common Sparitualism. By this is not meant that such have changed their theological opinions, and put away their higoted notions, by embracing Spiritualism. All that is proper and well enough; but I mean that they have lost their religion—that carnest going forth of the soul which leads them to hu ger and thirst after a higher life—that continued prayer— Create in me a clean heart, and renew a right spirit within me—that deep utterance of soul. 'As for me, I shall behold thy face in rightensuces; I shall be satisfied when I awake in thy likeness.'

"The instances are numerous where individuals have become discond-

me—that deep utterance of soul. 'As for me, I shall behold thy face in righteonsues; I shall be satisfied when I awake in thy likeness.'
"The instances are numerous where individuals have become disqualified for any other business, owing to the dissipating influence of Spiritualism upon them. It is also true that one species of dissipation naturally makes way for another and another, etc. Thus gambling is naturally makes way for another and another, etc. Thus gambling is naturally allied to drinking and general licentiousness; all amusements of a public kind call together this class of minds, seeking gratification in various ways. The same is true of Spiritualism upon a certain class. I know the truth of what I state. There are those who have lost their higher aspirations—who have ensed to make the proper distinctions between virtue and vice, between the pure and impure impulses of the soul; who have become, and are becoming, victims to a sensual philosophy, under the influence of what is termed Spiritualism. Meving seen these things within the circle of my acquaintance, I have been led to inquire into the case, and have found it as before stated.

"But farther, Spiritualism, in a very large class of minds, tends to beget a kind of moral and religious Atheism. An olden Atheist learns to talk eloquently and learnadly of God, the Divine Being, and the laws of Delty, etc., etc., and to a casual observer it would seem that he really had found a God—somothing to worship, reverence and adore. But the God of Spiritualism is a being of the head, and not of the heart—something to be admired, but toot to be loved. He challenges the loftiest thoughts, the boldest imagery, and the highest admiration of his discoverers; but before him the effections it cold and dead.

"From a careful consideration of these principles, as well as from my own experience and observer it on the con-

"From a careful consideration of these principles, as well as from my own experience and observation, I have fully come to the conclusion that communications and communion with the spirit world are dangerous to those who do not, by carnest aspirations, seek to qualify themselves, morally and religiously, for the highest and holiest communion—that, diwored from the religious nature, with its earnest applications for the ALL-Tune. the ALL-Tune, and the ALL-Goop, these sought-for spiritual communications are more liable to lead to error than to truth; more liable to depress than to clevate the moral and religious tone of the soul."

Dr. HALLOCK said: He had read the extract for the sake of the lesson. Here is a Father in Israel, and a pillar in the Lord's house (measured by his own honest zeal and a seven or eight years' investigation), as honestly and zealously converted by another Father in Israel, into a stumbling block in the way of such as might otherwise be disposed to enter it; that is to say, in behalf of Zion, he mounts its "watch tower" and warns perceive, the value of imperfection, or what they call evil. An those who must need its protection, to keep away from it, for the oak reared in a hot-house, under class, where neither frost nor reason that it is "dangerous" to seek salvation, unless the seeker | tempest is permitted to molest it, what would it be good for ? is good enough not to need it.

keeping clear of this danger. The first lighthouse which he the hurricane, and in its conflict with these, it becomes strong. crocts to guard the unwary voyager from the quicksands of Spir-Lis it likely that God has been less careful of the human soul?

itualism, stands upon this rock—Shiritual, communications are A soul reared in the hot-house of authority, with no call NOT RELIABLE! That is to say, Mr. T. has been diligently the exercise of courage or of magnanimity, guarded by positive desired by the least even or sight to refer to a windtal post. searching during the last seven or eight years for a spiritual post Dr. Hallock read an article from the Oberlin Evangelist, of to lean upon with absolute certainty, and instead of it has found only "confusion, contradiction, and absurdity." Just what he incite evil thoughts in us, lacks proof. The potency of a ma went after-just what the devotee of authority always finds. "Seck and ve shall find." The man who sets out to be a Pope, or to seek one, is sure to accomplish his aim. He will find the thing he is after. Mr. Tiffany has found it, if this article is to be taken as an exponent of his estimation of Spiritualism, for all human experience is to the point that authority is but another name for "confusion, contradiction and absurdity." But is it the fault of Spiritualism that a man sets out to find a Pope? and is it to be regarded as "dangerous," because, when the seeker has found one he straightway discovers that he has secured nothing but a shovel-hat surmounting an old coat stuffed out with " confusion, contradiction, and absurdity ?" Such scarecrows belong to this earth, its creeds, and its religious teachers, not to Spiritualism. It is the mission of Spiritualism to rid the earth of them, not to perpetuate the breed. The disciple of Spiritualism invokes its aid to find immortality and eternal life, not to find a Pope or to make himself one.

But suppose, as it is asserted, that Spiritualists as "individuals have become disqualified for any other business," that some "have lost their higher aspirations, and have "ceased to make the proper distinctions between virtue and vice," etc., etc., is it for a professed apostle and teacher of Spiritualism to charge such delinquency to the inherent evil of the cause he advocates? The Oberlin Evangelist is quite too wise in his generation, to charge the occasional short-comings of the saints to any radical defect in Christianity; it took a professed modern Spiritualist to stultify himself after that sort.

Dr. Brown said: It was not an objection to Spiritualism in his mind that there were alleged contradictions in reputed spiritual communications. We should endeavor to sift out the right from the wrong, and in this legitimate exercise of the intellect, the mind grows strong. We can secure our own spiritual growth only by the exercise of our own spiritual faculties. The work can not be done for us.

Dr. Orron said: Doubtless Mr. Tiffany, as represented in the article before us, occupies extreme ground; but he thinks he has been misunderstood both by the Oberlin Evangelist and by Dr. Hallock. Mr. Tiffany only means to caution the seeker to come with a pure heart, and he could fully indorse the danger Mr. T. alludes to of meddling with Spiritualism without that preparation. The seeker whose motives are impure is sure to attract Spirits of a like character, and in the end to be made worse through their diabolical influence. On the other hand, each other on the shower of grace poured down upon the last the good man draws around him good Spirits, and is lifted by his own purity of purpose, and their aid, to higher and perpetually higher planes of love and wisdom, and purity of heart and life. He is also agreed with Mr. T. that some religious men have been made worse by Spiritualism; that is to say, they have become more rational, but less devotional, though he does not consider it to be an evil that Spiritualism causes men to think; only he would have them feel, as well as reason. Spiritualism, in most of its adherents, has not yet reached the plane of the affections, though he thinks it is destined finally to do so. He does not accord with the objection to Spiritualism based on the unreliability of communications.

Dr. Gray said : He was of the oninion that the origin of all such conclusions as are set forth in Mr. Tiffany's reputed statement, is in the fact that the individual has not yet gone out of the old school of thought; he is still in search of an authoritarian revelation, and finding none, has sought to make himself one; he is hart that so much solid thought should not be indorsed on either side of the grave, and naturally refers the refusal so to do to the perverseness or stupidity of both mortals and immortals. He assumes that there was once an authoritarian revelation, and by virtue of his seership he sets out to find another. But this idea of authority belongs wholly to the old school, the adherents of which lose sight of, or altogether fail to The Croator subjects the young oak to the guardianship of no But, said Dr. H., let us examine the reasons set forth for such authority. He puts it out in the frost, and exposes it to

down no authority for us to lean upon. Were it otherwise, growth would be subverted. He thinks the doctrine that Spir will, which is the activity of his sphere, is in accord with his lo of orderly use. The blending of spheres, when it occurs to t extent of thinking another person's thought, can only take pla when there is a unity of purpose as to use. Hence it is not pe suble for a Spirit, whether in or out of the body, occupying different plane as to purpose with himself, to come into the necessary rapport to effect a perversion of his own thoughts as

Dr. ORTON objects: That it is when the man is thrown o his guard that evil Spirits embrace the opportunity to get th

better of us.

Dr. Gray replies: His proposition is, that while good, o orderly use, is the animus of the will or out-flowing sphere, it i not possible for the individual to be afflicted by evil. Dr. HALLOCK said . He had three objections to the devilish

hypothesis and its entailed consequences.

Objection 1. It is generally conceded (and none make a greater parade of the averment than those who find the most diabolism here and hereafter), that God is infinite in all his attributes, and omnipresent; that is to say, the Divine love, and wisdom, and will, and power, are infinite and everywhere. Hence the devil or the idea which he represents, is not even a respectable fallacy; it is a down-right nullity. Its votaries may nurse it for a few years longer in their creeds, but the fact is not to be found in the universe. The Divine love and wisdom covers all that; consequently, evil, if it is to stand at all, must plant its infernal hoof outside of infinity, and stay there.

Objection 2. There is no ratio between one man and another, by which one person is competent to say that another is worse or better than himself. The idea, though thought to be a valuable Christian franchise, is subversive of the law of brotherhood and love to the neighbor, which is the very soul of Chris-

Objection 3. Admitting we had the abstract right to vote ourselves saints, and others sinners, or vice versa, we have not the necessary knowledge to enable us to discharge the trust. Not only do we perpetually shift the standard and reverse the judgments we pass upon ourselves, calling that bad to day which we pronounced to be "God's service" yesterday; but that which we call bad in our neighbor, we commend and call good in ourselves, when there is not a particle of difference between the acts of either. As for example, our neighbor plays poker "for a consideration." That we call gambling. We never do that; but we do this—we step boldly up (no sneaking around corners into dark alley ways-virtue courts the light), to a courtly domicile whose door is surmounted by a golden title of the virtuous doeds performed within, and enter, with that peculiar boldness which is the crown of virtue, to have a little virtuous conversation with another incarnation of all the virtues, sure to present himself as the resident virtue-the presiding deity in short, of the place. Having congratulated prayer meeting, and the improvement in stocks at the "second board, virtue No. 1 mildly suggests to virtue No. 2 that he has a foreboding so strong that his house "up town" will be a heap of ashes within the current twelve months, that he has found it necessary, in his deep affletion, to secure his virtuous advice in the matter. Beautifully their spheres interblendvirtue with virtue mixes, and by a providential, though singularly common coincidence, virtue No. 2 is impressed by an exactly opposite opinion with respect to the future of that doomed mansion. He is ready, and what is still more virtuous, willing to back his opposite opinion too. So it is all virtuously agreed between them that virtue No. 1 shall hand over to virtue No. 2, "a small consideration" in virtue of which, virtue No. 1 is to receive ten thousand pieces of virtue in case his house goes to ashes, with the easy and pious alternative that in case it does not, virtue No. 2 is to keep the little "consideration" (paid over among friends just to make the matter seem a little interesting) forever and a day. But, blessed unction to all respectable souls! that is not gambling; this is not a "game of chance;" it is insurance! Virtue No. 1 did not "bet;" virtue No. 2 did not "pocket the stakes;" he deposited a "premium"-all the difference in the world when you do the one, and your neighbor the other. Capital judges we of evil Spirits 1

Dr. Orron said: A man can only see that which is within the sphere of his own vision. We occupy different planes; some higher, some lower. It is not possible for those on the lower to speak understandingly of that which belongs to the higher.

Dr. Gray said: All the danger that he is aware of in

attempted spiritual intercourse arises from the old habit of looking for a reliable communication. But the new wine of Spiritunlism can not be safely put in the old bottles of Church the ology. The old orthodox goat-skins can not stand the pressure of its inherent life and action. They must burst. The wine runs out, and then the wiseacre who tries the experiment, instead of finding in Spiritualism a perpetual joy and an ever-prompting impulse to manly thought and action, finds a deposit of devils, and dust and askes, at the bottom of his broken bottle.

Adjourned. R. T. HALLOCK.

PHILOSOPHICAL AND MORAL DEPARTMENT. INSTRUMENTS OF MANIFESTATION.

PINGREE GROVE, ILL.

"This pine board religion I don't think much of." The way in which spiritual communications are received is a great stumbling stone in the way of many. This speaking through tables, moving furniture, playing pianos, trumpets, horns, banjos, accordeons drams etc., etc., does not come up to their exalted idea of "a roice from heaven." In fact, they pretend to consider it gaged in. If they could see such an exhibition as that of Sinai. hear the thunder roll see the lightnings flash, with the voice of the trumpet waxing louder and louder, while the mountain quaked and was covered with smoke, then they might be frightened into a belief, if they could be prevailed upon to witness it Albeit, this was a demonstration made by the "ministration of angele." But these "raps" are all nonsense, while "dark circles" are their particular abomination.

Well, my "Christian brother," let us see whether your "revelation from beaven" came through a more dignified medium. It was more expressive, but simplicity is always preferable to gorgeous extravagance, and especially in a gospel to be " preached to every creature." Beside, there is a beautiful significance in receiving food for the body and food for the mind from the same "pine board." Let us turn to the old record, Exodus, 25: 10. "And thou shalt make an ark," etc., etc. The ark was a small chest or box three feet nine inches in length, two feet three inches in breadth, and the same in hight. It contained the golden pot of manna, Aaron's rod, and the tables of the Covenant. On the top was the mercy seat, and the cherubims looking toward each other, and it was carefully guarded by the children of Israel. It was made of shittim wood, and gold. "On this ark rested the Shekinah or symbol of the divine presence, both in the tabernacle and temple, manifesting itself in the appearance of a cloud. And from thence, as often as Jehovah was consalted by his people, the divine oracles were given forth in an andible voice." Think of that; God Almighty carried around, and speaking from a box three feet nine inches long! After Solomon built the temple, the ark was removed to a room perfectly dark, without a window in it, neither light of any kind except the "mild effulgence" produced by the divine presence. This was called the most holy place; into it the priest went once a year alone. The holy place contained the golden candlestick, shew-bread, etc. This had no widnow in it, but was lighted with artificial light. In all honesty, is there one-twentieth the chance for deception in what are called dark circles in these days, that there was when our man only was allowed to enter the Jewish oracle, and he the high priest?

The oracle was the center of attraction; the Jews held it in great veneration, always turning their faces toward it when they prayed in the temple containing it, where they employed numerous priests and Levites, offering sacrifices without number at great expense. The service must have been very burdensome, as the anostle declares

Many other nations had their oracles, from which many truthful and remarkable communications were received, until they became corrupted. There seems to be a basic law governing these things-i. e., "the immortal meets the mortal on the name plane."

The Jews had another way of getting communications from the Lord. I mean, through the ephod. It was a kind of girdle passing from behind over the neck and shoulders, hanging down before, and crossing over the stomach. It was worn by the priests; in it were set precious stones, "The Jews held that no worship, true or false, could subsist without the priesthood or the ephod." "That of the high priest was composed of gold, blue, purple, crimson, and twisted cotton, and was a very rich composition of different colors." "The high priests of the Jews, we are told, consulted God on the most important affairs of their commonwealth, and received answers by urim and thummin What these were is disputed among the critics. Joseplus, and come others, imagine the answer was returned by the stones of the breast-plate appearing with an unusual luster when favorable, and in the contrary case, dim. Others suppose that the urim and themmim were something inclosed between the folding of the breast-plate; this some will have to be the tetragrammaton or the word of Jehovah. Christophorus de Castro, and after him Dr. Spencer, maintain them to be two little images

him an ephod and images, hired him a priest, who consulted God for him through the ephod; Samuel wore an ephod; David said to Abiather the priest, "Bring hither the ephod." Then said David, "O, Lord God, thy servant bath certainly heard ductive of perfected flowers and fruits. that Saul seeketh to come to Keilah, to destroy she city for my sake. Will the men of Keilah give me up into his hand?" etc. "And the Lord said, he will come down." Again: "David small business for the inhabitants of the other world to be en bring me hither the ephod. And Abiather brought hither the ephod to David." And David inquired of the Lord, saying, "Shall I pursue after this troop? shall I overtake them?" And he answered him, "Pursue, for thou shalt surely overtake them." etc.

We see, by consulting the Bible, that "God" was consulted through material things, without lessening the value of the communications received. It has been pronounced, a "thus saith the Lord," whether it came from the mountain-top, the nrk, the ephod, or the oracle, and it should make no difference as to the particular way in which we receive the truth, if we can but get it. It is well understood by Spiritualists, as well as others, that these manifestations are not confined to dark circles, but are taking place at all times, and under many different circumstances, in broad daylight, and by candle-light, as well as in the dark, where they are subject to the test of the strictest scrutiny by friends, skeptics, and out-and-out unbelievers; so that it would be impossible to impose on the credulity of any person without detection.

In conclusion, I would say, thank God for the Bible. Not for that part that might have a tendency to make Mormous or "free lovers," neither for a sectarian Bible, where a Presbyterian sees no Methodism, a Methodist nothing Baptist, a Baptist sees something different from the others, and cruel, cold-hearted Calvinism reads damnation on every page. With it none appear to be really satisfied, but want to revise and alter it to suit themselves a little better, or make it a little more Baptist, or something else. Read it not for this, but as a record of a part of the spiritual unfolding away back through the ages. A. W. KELLY.

THE TEACHINGS OF SCIENCE. COMPARED WITH THE BIBLE HISTORY OF CREATION.

In my previous number I tried to reconcile the Genesis-record of creation with the researches of science by treating the record as metaphorical; for no other interpretation will satisfy the reasoning minds of this age. If the sixth day stated as the time during which the animal kingdom, including man, was born, perfected and pronounced very good, is construed as embracing indefinite ages, the inference is warranted by analogy, that the earlier part of those ages, or the evening of the sixth day, was characterized by the birth and advancing growth of the lower, simpler or rudimental forms of animal life, and that these were succeeded by a gradation of higher or complex forms, ending and ultimating in the human animal or man.

But this theory utterly ignores the traditional dogma of the unity of the human race, founded wholly on a literal interpretation of the Genesis-record, and this dogma being thus dissipated, we are free to recognize not only the diversity of races, but also that same goological division which is conceded to the Fauna and Flora of the earth. Thus we may rationally accept as true, what science, free from the tyranny of theological dogmatism has for some time been impelled to affirm-to wit, that the black, yellow, red and white races are distinct types of human animal life, and being so, must not necessarly be regarded equally as ultimates in nature's unfoldings, but may be connecting links in the chain leading from rudimental to ultimate forms of ani-

Treating the Genesis record thus, as a metaphorical exposition of creation, it seems to me clear that the terms Man, Eden, ginal Sin." Adam, Eve, Serpent, etc., are also to be understood as figurative only, while the stated seventh day or time of rest should be construed as embracing the eternity of the future from and after the time when this sixth day or indefinite era ended, whenever throughout; and therefore the seventh day or day of rest, is that ending may have occurred. If we accept the diversity of condition of being, and during long ages of time were subject was created, during the sixth epoch of time that he was proto a gradual and progressive unfolding of inherent germinal char- nounced very good; that the breath of life whereby he became acter ere perfected and pronounced very good, it would seem a living soul, was breathed into his nostrils. This question I describing the human animal kingdom collectively. On this theology has heretofore accorded to it.

shut up in the folding of the breast-plate, which gave the oracu- hypothesis the Garden of Eden can not be viewed as a locality. lar answer from thence by an articulate voice." Micah made but may be interpreted to signify the elementary principles inherent in, and in combination constituting essentially, the constitution of the human animal brain-form, organized in a germinal condition, but capable like the Garden, of being made pro-

On this hypothesis of the origin of humanity, it is easy to suppose that in the infancy of the races man was infantile in mental powers, and as a consequence, if phrenology is true, was said to Abiather the priest, the son of Abimelech, I pray thee characterized by a corresponding shape and size of head. As an outbirth from the lower animal kingdom we may suppose he inherited a developed animal appetite, therefore a corresponding size of cerebellum or back brain, while the feeble mental powers derived from that lower animal kingdom would indicate that the cerebrum or fore-brain was equally dwarfed in size and power.

If we thus reason, we get to this conclusion-that his forebrain embraced developed perceptive and germinal semi-reflective organs, these latter, then, distinguishing the human from the lower forms of animal life. These feeble semi-reflective powers or faculties would constitute substantially a germ-condition of intellectuality, and it seems to me clear, that the term "Adam" used in the record, may be understood to signify this then condition of the human fore-brain. The human infant is born with developed animality, capable of immediate activity and manifestation of itself, while it only through time attains unto manifestation of innate mental powers, these being shown first in semi-reflective faculties, recognizing liability to authority before, through activity of reflective or moral faculties, it is capable of recognizing and appreciating the distinctions of right and wrong, involving moral responsibility. So I apprehend humanity, in its infancy, was, like the human infant, limited in its mental condition, and alike the subject of gradual growth through long ages of time, ere it reached the point of development, whereby it could be subject to moral responsibility.

If we construe the term of Adam as signifying this then condition of intellectuality, and as a germ innately endowed with undeveloped mental faculties, which, when fully unfolded, would constitute "the blade, the corn, and the full corn with the car," it will be easy to interpret "the trees grown in Eden," as signifying the various mental organs of the human brain, the tree of life, in the centre thereof, as the spiritual organ of Veneration, and the tree of knowledge of good and evil, as the moral and mental powers of the human animal mind. The four rivers watering the garden I understand to represent the four races of humanity, each having its mission to perform as a part of the animal kingdom of nature, and, Adam's dwelling alone in the garden, I understand to signify those ages during which the semireflective department of the human brain-form, was in the process of growth, to that point from which the higher reflective or moral organs were evolved through law. This point attained, constitutes in my mind, the birth of Eve affirmed in Genesis; and then, and then only, had humanity grown into a capacity to become morally responsible.

On this hypothesis, man was then characterized by a shape and size of brain embracing developed animal instincts and perceptive mental powers, with but feeble and germinal moral, perceptive and reasoning faculties, to guide and govern his actions in life. His habits of indulgence in appetites, prompted and impelled by selfish desires, would involve necessarily a contest between his animal and moral nature, when he thus attained unto a capacity to become a moral agent. And to me it is easy to imagine that, his animal nature, or "the serpent," up to that time wholly guiding and governing animal intellectuality or Adam, should, in its cunning and selfishness, address, mislead and seduce the then feeble, infantile, moral faculties, or Eve, and thus corrupt the harmonious cultivation and development of the human brain-form or garden of Eden, co stituting "Ori-

I might venture to suggest further explanations of the record explanatory of the truth of Cain, Abel, etc., but I have said enough I hope to show that the record is figurative worthy of careful thought, as it may also have a profound the human races, and admit that they were born in rudimental meaning, particularly when we reflect that it was after "man" necessary to interpret the term " Man" used in the record, as hope to present in my next as having a deeper meaning than

FACTS IN TORONTO.

MR. PARTRIDGE:

Топовто, Мау 27, 1858.

Because I have neglected for the past few weeks to report progress to the Telegraph, do not think that I have forgotten the interest which we have so much at heart. To those who delight in "tests," the following will be, I think, interesting.

Not very long ago, a gentleman (I will call him Mr. H.) called upon Mrs. D. C. French, with Judge ---, of this city, and requested a "sitting." That she might be as ignorant of him ar possible, his name was withheld.

After Mrs. F. had passed into the superior condition, she saw a lady standing by the side of Mr. H., gave her name, and many items of her personal appearance, and her probable relation to him.

She then commenced the description of an elderly gentleman, in the costume of a military officer, mentioned the particulars of his dress, his hight, figure, color of the hair and eyes, expression of countenance, etc., remarking that his head was uncovered, and a helmet was in his hand. Mr. H. requested the name of the officer, which, however, was not given, but immediately there appeared by his side a large and beautiful horse, which had fallen back upon his haunches. From his legs the blood was rapidly flowing, and continued to stream until he rolled upon his side and expired. Like his companion, he carried the trappings of war. A careful and somewhat lengthy description was given of the surrounding scenery, as well as of the horse and his master.

At the conclusion the officer, through the medium, said he had portrayed the scene in preference to giving his name-as being a far better test-that had his name been given alone, a doubt would still exist as to whether it had not been taken from his own (Mr. H.'s mind) by the medium, or possibly might have come to her knowledge from some other direction.

After Mrs. F. had returned to her normal condition, Mr. H. stated that the officer was his father, and that the scene and shall scatter the documents as I see there is a demand for portrayed was a portion of his experience during (if I mistake them. not) the Irish rebellion.

One of the latest things which his father had done before passing to that "better laud" was to point out to him the spot where the life current of his noble charger had nourished the of the Christian religion-charity-may become visible among fruit of the sod, and relate the incident that had first been so faithfully repeated to him by a stranger. Not a soul living, he said, knew of it but himself, and during the recital he bowed his form and wept like a child.

But to show that it was not read from his mind (if any should require such proof), he said that he had not thought graphic battery. Raps occur on one end of the table, and are of the circumstance before for many years. And he farther remarked that if it be a truth that the "loved and lost" do return from that "undiscovered country," that of all who had "gone before," the lady who first appeared would be the one young lady. whose presence he should most wish to realize.

or did the soldier picture it before the clear vision of the mediam ?

A long time before I came into the knowledge of the truth of Spiritualism, it was a favorite theory of mine that four of which were inserted. They were pronounced by spiritevery created thing which is conscious of life, inherits individual | unlists to be unexceptional in their tone, but the editor (who is immortality.

During some of our sittings I have questioned Spirits in reference thereto, and have for the most part had the opinion verified. Generally, however, they report that only such animals as are useful to man are blessed with such a destiny : that those which are vicious and hartful, such as the serpent and lizard tribes, etc., go back to the ground to be reproduced in a higher condition.*

Some of them tell me that the Spirit of a flower will ascend to the higher spheres, retaining its individuality; others sup picks it up in the news depot. They are afraid to read them. pose that only the perfume is wasted above, and enters into a new life by affinity, not by necessity, continuing its original pastors link it with Mormonism and the devil, and they think it form or complexion. However this may be, we know that a dreadful sin to touch anything relating to its advocacy. They nothing can be lost—that the most insignificant atom of sand | do not seem to think that their pastors know no more about it possesses as certain immortality as the race unto whom was given "dominion over the beasts of the field and the fowls of

the air. In this sense, as also in respect to his origin, is man

A brother to the insensible rock And to the sluggish clod, which the rude swain Turns with his share and treads upon."

With our pilgrim's staff, ascending the mount of knowledge, we look back upon the kingdoms of the earth, and see everything created for a glorious purpose. All is teeming with life and beauty; in the valleys below reposes the prophecy of coming generations-from the dust of the ground shall they all come forth. In the heavens above are the eternal millions who have passed on through the golden gate of death. We see that within the enfoldments of the Father's arms-which are his laws-creation is as new-to-day as when "the earth was without form, and void," "that on the faltering footsteps of decay, youth presses, ever gay and beautiful youth, in all its beautiful forms."

Standing under this bow of light, all fear, all anxiety, are swallowed up. We are certain that he who placed the stars in their orbits, and gave to the planets their circles, can be trusted with the keeping of us his children. Wherever we may sojournhowever the fierce storms may beat-the rolling waves will be but a cradle for man in his babyhood, and the rough jostlings and buffetings, will be but the rude caresses of our Alma Mater. (Nature). However dark may be the drapery of the clouds. yet we shall be sure that the sun is shining in the heavensthat the Omnipotent Father still smiles upon us all.

We see our destiny and are glad.

THE CAUSE IN SPRINGFIELD, ILI. SPRINGFIELD, ILL., May 10, 1858.

FEREND PARTERINGS:

The good cause is quietly, but surely advancing in this place and I am anxious to east in a mite toward raising the vail of superstition from the eyes of some who condemn Spiritualism as a great moral evil, which is blighting the nineteenth century,

The great religious excitement has been in progress here for some months, and is still boiling. I trust some of the illiberality of the churches may be boiled out, and that the great essential them. It is what they need.

We have several mediums in course of development, one of whom is now quite reliable-a young man-for speaking, tipping and rapping. Quite an interesting feature in his development is a species of rapping resembling the clicking of a teleresponded to on the other. Whether they are genuine telegraphic signals or not, we have not yet learned, but the Spirits say they are. We have also a good test writing medium-a

Leo Miller, the man whom I mentioned as lecturing against In reference to the horse, was he actually present (in spirit), Spiritualism, some time since, has turned over, and is now leeturing in favor of it.

Sometime ago I penned a few articles on the subject of Spiritualism, for publication in one of our papers in this city, a Methodist), was waited on by a committee of his brethren, and forbidden to give publicity to any more articles on the subject, under penalty of withdrawal of patronage and other punishment, which, of course, had the desired effect. This is the plan of procedure on the part of the opponents of this great living truth, to keep away from the public everything in the shape of newspapers or publications which treat of the matter other than as an immense delusion. It is amazing to notice how suddenly a young convert will drop a spiritual paper if by accident he They do not know themselves what Spiritualism is, but their than themselves, having never deemed it of sufficient con-equence to investigate its merits. But they are coming round. Spiritualism is having its influence on churches, on sermons, and on the actions of communicants, and we must look for the triumphs of Spiritualism to result from this gradual remodeling of the churches, so that their conversion will be so quiet that they

PASSAGES FROM OLD AUTHORS.

DIVINE INSPIRATION. - Are we inspired? Yes, without doubt; but not as the prophets and apostles. Without the actual inspiration of the Spirit of Grace, we can neither do, nor will, nor think any good; but we continually stifle the inspiration. God never ceases to speak, but the noise of the creatures without, and of our passions within, deafens us, and hinders us from hearing him.—Fencion.

Time.-Time is like a river, in which metals and solid substances are sank, while chaff and straws swim upon the surface.-Bacon

GOOD CONSCIENCE-A good conscience within will be always better to a Christian than health to his navel, and marrow to his bones; it will be an everlasting cordial to his heart; it will be softer to him than a bed of down. A good conscience is the best looking-glass of heaven .- Cudworth.

REPENTANCE.—Repentance is the key that unlocks the gate wherein sin keeps man a prisoner. It is the aqua vila to fetch again to itself the fainting soul.—Feltham.

Contentment.-I should marvel that the covetous man can still be poor, when the rich man is still covetous, but that I see a poor man can be content, when the contented man is only rich; the one wanting in his store, while the other is stored in his wants. I see, then, we are not rich or poor by what we possess, but by what we desire. - Arthur Warwick.

REMORSE.—He that will not flee from the occasions and allurements of sin, though they may seem never so pleasant to the eye, or sweet to the taste, shall find them in the end to be more sharp than vinegar, more bitter than wormwood, more deadly than poison.—Brooks.

Religion.-The pious man and the atheist always talk of religion; the one speaks of what he loves, and the other of what he fears. - Montesquieu.

CHRIST'S YOKE .- "My burden is light," said the blessed Redeemer. A light burden indeed, which carries him that bears I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight toward heaven .- Bernard.

DEATH.—As death is the total change of life, every change is the death of some part; sickness is the death of health; sleep ing, of waking; sorrow, of joy; impatience of quiet; youth, of infancy; age, of youth. All things which follow time, and even time itself, at last must die .- Taylor.

RELIGIOUS PROGRESS.—It is some hope of goodness not to grow worse; it is a part of badness not to grow better. I will take heed of quenching the spark, and strive to kindle a fire. If I have the goodness I should, it is not too much; why should I make it less? If I keep the goodness I have, it is not enough; why do I not make it more? He never was so good as he should be, that doth not strive to be better than he is; he never will be better than he is, that doth not fear to be worse than he was .- Selden.

VIRTUE - Virtue is not a mushroom that springeth up of itself in one night, when we are asleep or regard it not; but a delicate plant that groweth slowly and tenderly, needing much pains to cultivate it, much care to guard it, much time to mature it. Neither is vice a spirit that will be conjured away with a charm, slain by a single blow, or dispatched by one stab. Who, then, will be so foolish as to leave the eradicating of vice, and the planting in of virtue into its place for a few years or weeks? Yet he who procrastinates his repentance and amendment grossly does so; with his eyes open, he abridges the time allotted for the longest and most important work he has to perform; he is a fool .- Barrow.

Thrology.-Theology is the impresse of the world; mysteries are her privy council; religion is her clergy; the arts her nobility; philosophy her secretary; the graces her maids of honor; the morall vertues the ladies of her bed chamber; peace is her chamberlaine; true joy and endless pleasure are her courtiers; plenty her treasurer; poverty her exchequer; the temple is her court; if thou desire access to this greate majesty, the way is by her courtiers; if thou hast no power there, the common way to the soveraigne is the secretary. - Quarles,

THE NARROW WAY,-The kingdom of heaven is not to be entered but by violence; it must be taken, as it were, by assault, like a besieged place. The gate is straight and narrow; we must bow, we must bend, we must make ourselves little to gain admitance. The great gute which opens wide and is passed by multitudes, leads to perdition. All broad and smooth ways are dangerous. Woe to us when the world favors us, and our life seems void of trouble. Crosses and difficulties are the surest marks of the way to heaven. Let us be aware, therefore, of going on with the multitude, and let us seek the traces of the few; let us follow the footsteps of the saints along the craggy paths of repentence: climbing over the rocks, seeking secure places in the sweat of our face. - Fracton.

Gon.—There is a beauty in the name appropriated by the Saxon nations to the Peity, unequaled except by the most reserrated Hebrew appelation. They call him "God," which is literally "The Good." The same word thus signifying the Deity

^{*} I do not wish to be understood that I consider that anything has been made without purpose, but that many tribes of animals though thee may be for the general good in this life, yet possess re excellence



CHARLES PARTRIDGE.

NEW TORK, SATURDAY, JUNE 19, 1858. DIVINE OBJECTS OF SPIRITUALISM.

ment of these divine gifts vouchsafed to man through the medi- or a savor of death unto death." may reasonably conclude that it looks to objects ulterior to the We may, indeed, suppose it has some world-wide object relative

Accordingly, when we look upon Spiritualism as to its plenomenal indications, we find in it a revelation which is of the deepest practical importance both to the individual and to the race. By taking the dostrine of immortality out of the sphere of a mere ind, and placing it upon the basis of a fixed fact, it demonstrates the infinite value of a human soul, and hence proving the intimate connection between this and the other world, whereby a direct communication even between the very thoughts of mea and spirits is possible, it shows that even our most secret thoughts have innumerable witnesses, and that there is no way of escaping the responsibility which they devolve upon as. By practically demonstrating that there are good and evil, truthful and lying, happy and unhappy spirits, in the other world according as they have formed a character in this life, it shows the absolute necessity of our living a pure and holy life in this world, as the only means of forming a true basis for the heavenly condition By the analogy existing between its miracles, its correspondential visious, and its interior movings, and those recorded in sacred writings as occurring in the ancient times, it opens the mind to a recognition of all divine revelations given timately and trestingly with God through His Word, and by and nakedness, counting not even their lives dear unto them, and desires, in bringing winto sensible support and communica. Polycarps and its Justins, who would cheerfully endure the rack, tion with men, spirits and angela, it illustrates the philosophy the langs of wild beasts, and the devouring flaine, in proof that and efficacy of true prayer in bringing us into communion with their religion contains a power infinitely superior to tortures and appointed laws, for him to bless and to save us. By permitting as to witness for ourselves the directal ravings of evil spirits, and some evidence of a moral potency that would sustain its followthe specious subtlety of their arts whereby they seek to lead the ers under such persecutions should these now be necessary to be mwary to destruction, God, through the phenomena of Spiritnalism shows us the exceeding sinfulness of sm; and by bringing us sensibly into the society of his pure and loving angels, and permitting us to feel and know for ourselves the blessed influence of his own Fatherly Spirit, he teaches us the mediable beauty of holiness and of heaven.

nominally indicated to the religious, rational and contemplative does involve a moral potency which, when properly developed, now standeth at the door of your hearts and knocketh, and if any man hear his voice and open the door, he will come in and

Spiritualists, do ye hear this voice? Are ye striving to obey these teachings? Are ye aspiring for a closer walk with God, Writers and speakers of the Spiritualistic finternity have, it is and a more orderly, peaceful and holy life? Are ye using your feared community entertained quite too low and superficial an est divine gifts for the honor of your heavenly Father, and the adtimete of the divine objects and uses of the current spiritual man- rancement of his divine kingdom in your own souls and in the instations. The domenstration of the immertality of the soul, world? Or are ye using spiritual manifestations as a source of of the proximity of the spiritual world to this world, and of the vain amusement? or as affording a subject of idle speculation? intimate relations (Listing between the two states of being-and or as a means of confirming your own mental proclivities or the establishment of spin communication between persons in the sanctioning your selfish lusts? These are questions which every Seen and their loved once who have passed from earth are, when Spiritualist's conscience must answer for itself; and I am improperly templeyed certainly great blessings in themselves con-pressed to say to all such that, in accordance as they use or abuse It is not our purpose to say one word in disparage these divine gifts, they will be to them "a savor of life unto life,

an of Spiritualism; but, in our view, they comprise but a small. Let us here inquire, what more than any thing else gave to portion of the uses desired to be accomplished by this new un-ancient Christianity that divine potency whereby it swept before folding. If spiritualism is a dispensation planned in the councils, it every obstacle, and soon established itself on a firm footing in of Omnissience, and put forth to the world as an express work all parts of the civilized world? Certainly it was not the learnof Divine Providence in the government of the race, then we ing, or talents, or wealth, or social influence of its primitive adherents. Nor was it even the stupendous miracles which mere removal of the uncomfortable feelings of men and women everywhere accompanied the proclamation of its principles, pow arising from an uncertainty of a future existence, or from the efful as were these in arresting attention to its claims. But the supposition that their decreased friends are lost to them forever. divine magic which rendered its appeals irresistible, consisted in its power over the hearts and consciences of men, particularly as to the regression of the human soul and the human race, simi-1 this was illustrated in the self-devotion of its primitive heralds. har to that which characterized the spiritual manifestations which Though their bodily presence sometimes was weak, and their occurred eighteen hundred years ago; for God never grants such speech contemptible to the worldly wise, they spoke "in demonsignal displays of his divine power for light or transient purposes, stration of the spirit and with power," causing even kings to tremble on their thrones as they reasoned of "righteousness, temperance, and a judgment to come." And their pure and blameless lives, their simple and childlike devotion to their Lord and Savior, for whose sake they counted all things else as loss. and the imperturbable firmness with which they endured all manner of persecutions, and even death itself, could not fail to the infinite importance of attending to its true interests. By strike the more conscientions of their opponents with the conviction that God was with them, and that their cause was not of man. Had not the distinctive principles of their faith been characterized by this meral potency, and had not the same been exemplified in their lives, the infant religion of Jesus must have been swept from the earth by the first vigorous persecution, and after ages would have heard of it only as a fanaticism originat ing in the bewildered brains of a few deladed enthusiasts.

If, then, modern Spiritualism is really a new dispensation in any way to be compared with ancient Christianity, can it be expected to prosper in the world, and produce any results rendering it at all worthy to be compared with the Spiritualism of Christ and his apostles, unless it is accompanied by a similar moral power visibly illustrated in the lives of its adherents? And vet where. O where among its professed followers are the exemto the world in previous ages, and enables it to feel their divine plans of this moral potency? Where among its teachers are its authority and moral potency aside from human traditions and Pauls who during long weary years would labor through good dogmas. It thus enables the human soul to commane more in and evil report, through afflictions, strifes, imprisonment, famine the aid of a living infanx to learn more interiorly the divine Will and willing at any moment to be offered up in sacrifice for their as communicated to man in all ages. By the phenomena of cause? Where are its Johns whose whole souls flow out in magnetic or spheral action as governed by thoughts, aspirations active love to God and man? Where are its Ignatiuses, its the Spirit of God, and thus making it possible, according to his death? Now unless modern Spiritualism involves these self. abnegating, saving and sanctifying influences, and can show endured (as they are not), then let it cease to claim the dignity of a "new dispensation," at least in such a sense as to be compared to ancient Christianity.

But in the view which the writer takes of Spiritualism, con- tiles abroad, but begin at home here among " sidering it, as before said, in its purely phenomenal aspects, and | need the beirrespective of its dogmatic Spirit-durintians

mind, by the spiritual manifestations of this day; and hence if would be equal to results of this kind. When we consider the the divine language of these manifestations were translated into indiscriminateness with which Spiritualism has made its appeals human speech, it would read " Repent ye, for the kingdom of to the world, and the consequent mixed and conflicting qualihorren is at hand! Amend your ways, and prepare for the ad- ties and conditions of the source whence it has derived its conrent of Him who comoth to judge the world, and to receive to verts, we are admonished of the unreasonableness of expecting himself his chosen ones who obey his law; for behold, he even too much of it in the way of moral conquests, in this incipient stage of its unfolding. In order that the ultimate benefits to be derived from it might be as extensive and catholic as possible, and not messarily confined to any particular class or portion of mankind, to the exclusion of others, a wise Providence saw it necessary that a whole spiritual world with all its good and evil, true and false conditions, should speak to a whole natural world, according to the latter's capacity of hearing, with all its corresponding good and evil states. For a similar reason, it was ordered that the more external and sensible spirit manifestations should be made to those who are influenced mainly by the evidences of the external senses, and who previously did not believe in an interior, invisible, and immortal state of being; and that to insure the acceptance by these persons, of the truth involved in the new revelation, the manifestations should be brought to them by spirits allied to their mental plane, and clothed in a moral and theological garb nearly associated with their previous habits of thought. These more sensible manifestations, and their moral and theological accompaniments as above specified, constitute the more conspicuous phases of what is now generally known to the world as Spiritualism. Representatives of every other class of mankind, however, have also been recipients of spirit demonstrations and spirit teachings equally adapted to their peculiar characteristics and planes of thought, and without which temporary adaptation there would also have been no reception in their case. The consequence is that the present carly stage of the spiritual unfolding shows little more than the old moral and theological states of its believers, with the simple addition of that one new truth-the future conscious and identical existence of man, and the juxtaposition and intercommunication of the two worlds; and the inherent bigotry in favor of preconceived opinions, and established erroneous practices which, in the present state of the world, appertains about equally to all classes, from the blankest atheist to the most implicitly credulous religionist, has not had time to be worked off by the fermenting powers of the new leaven; and whatever moral potencies an open general spiritual influx into our world, under a divine guid. ance, may involve for the future regeneration of mankind, the full results of this can, in reason, only be placed in the future, when present phenomena, with their moral and religious bearings, shall have been fully digested and appropriated.

While, however, we live in hopeful anticipation that the divine objects of Spiritualism specified in a previous portion of this article will yet be generally realized by the world, let us remember that there is a view of Spiritualism, or if not a view of Spiritualism, there yet is a truth, which when properly realized, obeyed and lired, will produce now all the purity, fervor, self-sacrificing devotion and moral heroism which characterized the early Christians. The present writer feels no interest in laboring for the promotion of any other Spiritualism than that which tends in some degree to produce these results.

LAMARTINE HALL, LAST SUNDAY.

The exercises at Lamartine Hull, corner of Eighth Avenue and Twenty-ninth streets, on Sunday, June 13, at 31 and 14 r. M., were uncommonly interesting. Mr. Stewart of Newark lectured in the afternoon, using diagrams and drawings of the heavens as figured by the ancient astronomers, showing the constellations of the Zodiac, through which, according to their system, the sun passes, marking the seasons of the year, and producing the changes in nature observable by man. The view taken, and its bearing on theology, is important, illustrating and explaining as it did many of the so called mysteries of the Bible. In the light of the lecture that book receives greater importance than that bestowed upon it by the blind theology which now leads the blind, and as a consequence precipitates both itself and its groping recipients into the ditch of impure waters. Mr. Stewart should make old Christendom his missionary field of labor. Let him not go in the way of the Gententive audience for one hour, the Spirit discoursing upon the philosophy of creation and the incomprehensibleness of Deity. Entertainments such as these, at the Hull, on these occasions, are feasts of reason and flow of soul, not land in the places where men and women most do congregate on the Sabbath day. No longer is it true that "angels visits are few and far between." May God bless the services of the day.

NEW PUBLICATIONS.

A DISCOURSE ON MODERN SPIRITUALISM, delivered at Burlington, Vt., March 17, 1858. By Rev. Harvey Elkins, Universalist Minister at Williaton, Vt.

This is a nently printed pamphlet of 32 pages. It is an able and suggestive production, and may be perused with interest and profit by those who are seeking definite views as to the relations subsisting between modern and ancient Spiritualism, and the rationality of the doctrine of spiritual intercourse as viewed in the light of the general constitution of things. The author commences the discourse with the declared purpose of showing "that the marvelous phenomena of modern times called Spirit manifestations, do not conflict with our religion as taught in the Bible." From the diversified subject matter by which he endeavors to establish this conclusion, we extract the following, which we commend to the attention of all disbelievers in the reality of present spiritual intercourse on supposed Bible grounds:

"Spiritualism comes to the aid of the church, and they reject it. It supplies to atheists and infidels the lacking evidence of immortality, and they receive it. It thus resembles Christianity in its first moveand they receive it. It thus resembles Unitstantly in the first move-ments, which was rejected by professedly religious men. The doctrine of immortality must ultimately rest upon proof, or be rejected. And if all the phenomena attending the modern movement be accounted for on physiological grounds, without the intervention of Spirits, ancient on physiological grounds, without the intervention of Spirits, ancient phenomena will have to pass the same ordeal and receive the same sentence. Whatever physiological law will account for involuntary polyglott speaking and writing moderaly, will account for the speaking in unknown tongues anciently. Whatever physiological law will account for the modern prophecies, gifts of healing, revelations, poems, hymns and doctrines, will account for the estacies, prophecies, gifts of healing, etc., in ancient times. Whatever physiological law will account for the apparitions, or the seeing of Spirits, lights, hearing of music, etc., modernly, will account for the visions and voices heard anciently. Whatever physiological law will account for the lifting and moving of tables, pianos, etc., by invisible power, modernly, will account for the unbarring of the doors of Pauls prison anciently. Whatever physiological law will account for John Hocknel's seeing Ann Lee's Spirit when it left the body, wasted upward in a golden chariet drawn by white horses, and scores of similar cases, when Spirits have been seen to leave their earthly bodies, wasted upward by a courtoy of drawn by white horses, and ecores of similar cases, when Spirits have been seen to leave their carthly bodies, wafted upward by a councy of angels, modernly, will account for the translation of Enoch, and Elijah, and the ascension of Christ, anciently. Whatever physiological law will account for Henry Gordon's being carried through the air by invisible power from a sofa, across the room, and put upon a subject to the country of the council and the country of the country white property of the country white property of the country white property is the country white property is the country white property is the country of the coun air by invisible power from a sofa, across the room, and put upon a bed, modernly, will account for Jesus' walking upon the sea, acciently. Four witnesses, two gentlemen and two ladies of my acquaintance, saw this wonderful feat in Spingfield, Massachusetta. Whatever physiological law will account for the media being en vapport with other media hundreds of miles distant, modernly, will account for the prhet Habakakuk in Juden, visiting the prophet Daniel in the lion's den at Babylon, or being 'carried by the hair of the head through the vehemence of his Spirit', anciently, as it is related in the history of Bell and the Dragon; that being a form of epeceh—not that his physical body was carried from Jewry to Babylon, but his Spirit was put in communication with that of Daniel, so that he fed him with spiritual foad."

JUDAN AND SIMEON; or Love with its Truth the great Power of War-fare against Evil. A Sermon by Woodbury M. Fernald. Boston Otle Clapp.

This is a discourse, from a New Church stand-point, upon the general subject defined in the title. In consequence of some sentiments in it which to New Church men seemed a little novel and startling, and excited considerable remark and criticism pro and con., it was published in order that misunderstanding as to its teachings might be corrected, and a final decision as to the merits of the production might be rendered intelligently. Mr. Fernald is a prolific thinker, a clear, easy and foreible writer, and takes a liberal view of Swedenborgian theology.

Death of Mrs. Jones-Forewarnings.

The British Spiritual Telegraph for May, ult., notices the departure to the Spirit-world, of Mrs. Jones, wife of Mr. J. Jones of Peckham, England, known to our readers as an occasional contributor to our columns in times past. The release of her Spirit from the material encasement occurred April 13. The following particulars and foreshadowings in relation to this event are stated by Mr. Jones, the husband, in the Telegraph. Some nine months previously "the relations and medical attendant of Mrs. Jones thought she was dying; on that day it was foretold under Spirit-influence, that she would recover, but of all activities is the hymning of the choir. God worketh hith-

MRS. WILBOUR'S LECTURE ON FAITH. The following are the extracts from Mrs. Wilbour's lecture on Faith, delivered at Dodwith's Academy Hall on Sunday evening, June 6 and which we alluded to in our last issue as being crowded out.

Faith, as from a granite peak, leaps like Jove's eagle to the throne of the highest, and asserts with the voice of an earthquake that God is, and is an Eternal Creator, and works as the lightning in an element as eternal as himself, and inseparable better by such a transfer, he would be made poorer. We all from his Being.

Life, and the thing alive; Creator, and the thing created, must have a co-existence. If God was no creator till six thousand years ago, he has dropped some hitherto everlasting attribute, and taken up a new one, which would cast a shadow of instability over the most positive of all existences, and leave faith no certainty from which to leer out after the unseen.

Faith, then, is not the implied assent, in spite of unsatisfied reason, to this or that report of this or any being. It is not to set foot on the neck of Reason, nor compel doubts to withdraw their "questions of order unanswered." It does not disdain evidence, nor reject the aid of logic, and with instinct and scemingly blind love, it welcomes logic as a helper.

It entrenches itself in love; it stands upon evidence, or the clear proof of that which is visibly so to become an evidence of the unseen, and yet as absolute reality.

With a true perception, Paul defines faith as "the substance of things hoped for, the evidence of things not seen." It has its foundation in the instincts of the human soul; and not seldom, when the skeptic's brain has darkened all the avenues of trust, and the definite outgrowth of those instincts, the specific faith lies dead in the very temple of the heart, these fine monitors do the work of faith, and make men wise with a deeper wisdom than they know.

Faith is the completion of the circle of truth from an are of demonstration—the carrying forward to legitimate conclusions in the human mind, of the visible intentions of Nature, which are thoughts of God's thinking, and furnish premises that reason may follow, but not exhaustively define their significance. .

When a man is in downright earnest, his arm, and brain, and fiery soul, have vigor in them, and work together to great results. He must believe in the thing he does, in his power to do it, and in the concurrence of all true workers in that thing : and the more, above all this, he can trust in the approval of the Everlasting Worker, the more impregnable will be his positionthe more enduring his work. A sort of Faith is absolutely essential to any work for life-maintenance in this world, and the more definitely that faith comes out and takes hold on God, the more is final triumph made a certainty; and partial defeat is as the dust of the balance against the full result.

Will a man have corn? He will never move one clod till he feels that the constancy of the seasons is reliable, that sun and rain, and dew, and the subtle salts of the earth, will do their wont, and that an invisible, inscrutable somewhat will insist on adhesion of corn to the law of its kind. Knowing what has been hitherto, he can safely trust what may be, and so by his faith find means to live. But Nature is not so constant tions of nature, to wring any good from her impartial hand; that he can look on frosty nights without a sinking heart, must have faith in God, to lift him over the seeming accidents while the tender shoot is yet new to the experience of doubtful and evils of his finite sphere, and give him the sublimest molife, or the full car still holds its milky richness, unguarded by tives for spirit-culture, and that great self-regeneration which its toughened shield. He who sees God a life in the motions is the first step in becoming the assistant regenerator of his of Nature, has stronger ground for his unwavering faith; and kind. though stark famine stare him in the face, he sees beyond all present ills the good to which they only hurry him-his true soul-harvest growing from the seeds of patience and suffering to one believes in idle no-doing, and both waste miserable years in a fruitage richer than the fabled garden of the Hesperides.

But what avails a barren faith-a mere mental assent to the perpetuity of species, the laws of vegetation, and the immutable round of the years? Will such an assent give corn? No, verily; you must dig. Dig you can not, without some germ of echo through the soul like the resonance of thunder. faith; but cultivate a mental faith never so assiduously, not a green corn blade will bless your longing sight; not a creamy Higgins' Annealypsis; corn-car will gladden your yearning taste till you cultivate also Or an Inquiry into the Origin of Languages, Nations and Relithe stubborn globe, and make your calloused hands a horn-book of devotion

In the litanies of this faith, work is worship, and the clanger

and of beggarly spirit, having failed to put your life-coin to usury. Every man at last must pay for all he has; and though one may berrow and another lend, the day of compensation comes, and the soul is thrown back upon its vital resources the moment it can go alone. No man can grow for you, be great for you, or substitute his excellence for your baseness. If you could be made go into our places, on our own ticket: even that of Jesus of Nazareth is indorsed "Not transferable, and admits only the bearer.' The Almighty never intended to crowd heaven with "dead-heads." His free grace is ample enough when he has given every man feet and hands for walking and moving, a brain for thought and a soul for every spiritual motion. To give him the tools for the work, and then do his work for him, were a foolish weakness, and no fatherly kindness. It is not in the harmony of his known methods, to give bounties to the idler, or purchase parasites to mouth his praise, who might better be doing the work which their several capacities prove them designed for.

The man who can shout hallelniah for a victory he has not fought to win, can peal a charging cry in the thick cloud of the battle. If he can wave torches in illumination for triumph, he can stand at the gun-stock, and use his torch to kindle the black-thunder-dust, and earn a right to wave it afterward in gloryfying.

If a man have breath to praise God, he has breath to serve God, which is far better praise. But God's needs are not personal; all his wants are incarnated in man and embodied in nature. He has no hunger but in hungry lives of created things. He has no sorrow but in the grief of finite beings. He has no need of anything but in the neediness of his creat-

The moment a man ceases to serve self in the exclusive sense. he begins to serve God, and even while he serves himself in the preparation for nobler uses, he serves God as truly as the archangels in the upper heavens. No man can do anything for the infinite but in doing for the finite. His life can not be enlarged, his joys enhanced, his glory burnished, or his name exalted, by any word or work of yours toward him; but done to the exaltation of his needy ones, it is done to him. So and so only.

The only belief which is availing, then, is one which gives impulse to action. Are you called to preach the Gospel of Truth, you must first have faith in the word you would speak, and trust that in man is a natural love of truth, so that he will receive it when it is well put; that in yourself is some gift of expression, making it possible to get it clear enough for general apprehension; and more than this, that though the truth you are to utter should so shave off, with its keen steel, the knots and excrescences of selfish interests, as to bring down great wrath on your head, you may feel so sure that the Eternal is with you, that you can bear with patience the transient wrong you may suffer. . . .

Man must have faith in man to do the duties of a brother, neighbor, friend; must have faith in the eternal mo-

Divorced and sundered, the poor disordered world suffers because of their alienation. One works in hopeless half-doing; ineffectual life.

Bring them together, and both your do-noughts will leap up like giants, the electric circle of their energies complete; every word will flash lighting, every deed strike out for activities, and

gions. In our issue of June 5, we published, from the pen of our friend Dr. J. A. Weisse, a notice of this great and learned work, and appended a paragraph at the close, stating that we would be glad to re-publish the work if a sufficient number of

LETPER FROM TEXAS.

Houston, Vay 13, 1838.

Ms. Chirles Perferon :

Day Ser-Spiritualism is progressing rapidly in this section of the counter. We have had the pleasure, for a week, of listening to an eloquent lecturer on the spinisial science, in the person of T Gales Forster, Editor of the River of Jok. Boston. Mr. Forster is well known to many of our old settlers as he was once a resident in our State sonsequently it was very interesting to his old friends to hear what he had to say on the subject. He gave five or six lectures here, all of them being well attended. In a literary point of view, they could not well be excelled. The reasoning was sound, the philosophy substan tial, and as for the language, it was transcendently beautiful.

I think there are some two thousand believers in the spiritual phil emphy in our State, and in point of intellect, wealth, etc., they stand or rather more, a bright galaxy of stars around the center sun of the progresure of earth. Gen. Rusk, the great Statesman of Texas, was an carnest investigator and upholder of the developments of modern Spiritualum. One of the most brilliant speeches made in our legisla tive hall, this last fall, was spoken through spiritual impression, and l live in the hope that ere long the spirits of the great and good that once lived in the carth-sphere, may find organisms that they can control effectually, and " charm the listening savage into man."

Our State is unquestionably a progressive one. Our papers and periodicals have shown that they are guided by liberal and progressive minds, some of them have gone so far as to admit in their columns, discussions on the merits and demerits of Spiritualism. Said discussions have always ended in a triumph for the defenders of Spiritual ism. Our Lyoeum even had the liberality to take up the subject and discuss it The question was put forth in the following manner: " Is Spiritualism in keeping with the intelligence of the age! The first night truth and misdirection had it, long and tough. Our President, Orthodox in his own opinions, could not give decision until he had allowed the negative side of the question one more hearing; so it was postponed till the next meeting, and at the next meeting, the affirmative came out triumphant. Error and priesteraft, or their representatives. hid their heads in disgust at their own manifested ignorance, for un doubtedly they did not know anything about the subject they had been discussing This is but the common experience of error. Bring it in direct contact with truth, and its glaring deceits are so palpably shown forth that it is unable to stand and shrinks, withers and dies, "unwept, " gavean bas brandan

The subject of organization is one of deep interest to our minds We think that an association of individuals formed into an organiza tion, for the development of their spiritual natures harmoniously, in connection with the physical organization, could have none other than a beneficial influence upon the growth of our spirit and body. " All things are questionable," is a great and glorious maxim to the philosophical mind : then let us as true spiritual and earnest reformers always question before we condemn. Yours fraternally, J. B. TATT.

THE CAUSE IN FRANKLIN-A TEST.

FRANKLIN, N. H., May 24, 1858.

MR. CHARLES PARTRIDGE:

Dear Sir-Spiritualism has been gaining ground here fast for the last few months. We had the question design in our Lyceum last winter. Both of our elergymen were on the negative, but brought forth nothing new to defend their position. No question ever brought before the Lyceum called forth such a large or attentive audience. night after night. So large was the attendance that we had to move from the Academy into the Christian Church, the first evening, and for two or three evenings following, into the Town Hall. The Sunday following the close of the discussion, our ministers took refuge in their pulpits, and made a most valiant attack upon Spiritualism. Still the effect is, we have more inquirers, more Spiritualists, more circles, and more mediums than we had before, by ten to one; and, on the whole, the onward movement of Spiritualism here is greatly accelerated, and proves the truth of your motto, "The agitation of thought is the beginning of wisdom."

We have now here what some suppose to be a counteracting influene , or rather a diversion of the public mind, in the form of a religious revival. We have a strong force of the clerical order, some fifteen or twenty ministers in convention laboring hard, morning, noon and night, day after day, to stem the torrent of infidelity, as they call it, and to awaken the minds of the people to a sense of their fidelity to their religion, their God, and the God of the Bible. They will have no new Gods, or rather no new conception of God as seen in his works by the new light of scientific discovery. They will have no modification of the old conception. It would seem that they rest here upon infalli-

However, this general religious revival or excitement may be the surface action of an under-current of spontaneous, or it may be, spiritnally-induced, religious feeling, preparatory to a more advanced order of spiritual things.

Some few months since, I had a very satisfactory test as to the exist ence of an intelligence outside of, or transcending the powers of the medium or myself. My wife is a partially-developed writing medium and in the privacy and quietness of my own house, one evening, I had a communication from what purported to be the Spirit of my wife's brother, who died some five years ago. Part of this communication was, that my father had died about the middle of last December, in Cork, Ireland, where he resided. To test the truth of this communication, I intelligence several times on the subject, and each time the same statement was given; and on receipt of an answer to my letter some three weeks since, every particular was verified to the letter.

Yours truly, THOMAS REAN.

DR. HALLOCK'S STRICTURES ON Z. H. H.

In acknowledging Dr. Hallock's "Strictures" on what he calls my theory" or bypothesis," I am moved by a regard for truth to state that he has utterly failed to give a correct view, which essayed to do. of the subject in hand. He has also said much that must have led his readers to misuederstand my "theory" or "hypothesis," and justice requires me to disavow his representations, and pronounce his strictures a fiction unfounded on fact. It would seem that he put the statement of my position, "theory," or "bypothesis," into the alembic of his metayhysics, and then, by the re-agents of his own sophistical logic has transmuted the substance to suit his convenience. With the products of his "mental alchemy" he fills nearly a page of the Telegraph of June 5. His production may have appeared to superficial thinkers as being very profound, but to more intelligent and mature minds it must appear that the Doctor's profundity consists mostly in fathoming the depths of the surface, and that his "strictures" ar : a tissue woven of the scales of the cuticle of spiritual science. It would appear that he has waded so deeply in these waters as to be unable to rise from them. and he seems to be left wading and wandering in the uncertain soundings of the same deep ocean.

But as such a detail of the facts of spiritual science and their laws or modes of operation in producing these spiritual manifestations, as would be necessary to meet the details of Dr. H.'s metaphysical misinterpretations of my "theory" or "hypothesis," might not be acceptable to the readers of the TELEGRAPH, I will spare them with the above few remarks. I will, however, endeavor to rescue Dr. H. from those depths by a brief exposition of spiritual science as to their manifestations, which may be useful in illustrating my "theory" or "bypothesis," or position, which Dr. H. has so signally failed to make known yet has been so successful in obscuring, to his hearers and readers.

I feel that my position, or "theory," as Dr. II. calls it, in spiritual science, as to the phenomena in question, is so true that it is self-defensive, and that I have only to give a clear statement of its powers to relieve Dr. Hallock's readers from the obscurity that he has put them in and left them in, as to it, and to make its truthfulness obvious to

The term "metaphysical" is here used to denote the consideration of subjects abstractly from the spiritual organic basis or organism of the manifestation of their powers; and the tissues or structures woven of the ideas derived by these abstract mental operations, constitute the prominent metaphysical phase or feature of Dr. II.'s strictures, on what he seems to have misunderstood so much. His article is a complex of his misunderst ading of my whole position.

I intend to give to the readers of Dr. Il.'s strictures a definition of the position, "theory," or "hypothesis," which he has been so successful in undefining and obscuring.

BORN INTO THE SPIRIT WORLD.

Prom his residence 84 West Twenty sixth-street, June 3, 1858, the Spirit of our dear Father, Dr. PETER CLARKE, at the good ripe age of eightyfour years ten months and fifteen days. Like a shock of corn fully ripe he was gathered to the harvest, having with some alight exceptions, always enjoyed excellent health. G ntly, smoothly, quietly, did his freed and kind Spirit pass from our sight, leaving four sons and three daughters, together with the dear partner of his joys and sorrows, and and with whom he had lived for more than balf a century, on the most loving, kind, and affectionate terms. He was a kind, affectionate but band and father, a courteous, affable, and +b dfast friend; and last, though not least, an honest man-belonging to the school of the olden times, and always bearing in mind, and teaching to his children, "The Golden Rule." He was a constant and worthy member of the Enisconal Church and while living in the country, which he did for some thirty years, his house was known as the Enisconal Tayern, but in fact was open to all denominations. For the last few years, he believed and rejolood in this heaven Paile ophy, and in the communion of the dear departed with mor-

no sting for him. He believed and enjoyed sweet communion, with six d ar daughters, and four son-in law, and many others who had preceded him, at him, with out-stretched arms, stood ready to welcome and convey to the spheres of blue his unfettered Spirit.

Truly we do not mourn as those having no knowledge beyond the cold

dark tomb, for well we know he is not lost to us; no, for we have the blessed assurance that his freed, kind, and happy Spirit will ever be with those dear ones he so much loved, to watch over and guide them into all

He was a member of the medical faculty of this city, as also was his father; and the writer has often heard him say, in speaking of his carly amociations in this city, " that he was an awistant to, (as he used to call him) old Dr. Bann in the hospital on Broadway." He was also an assistant and quarter-master to General Stephens, at the laying of the corner stone of the City Hall of this city. While living in the country, he was an officer in the war of 1812, and was stationed on the Nisgara frontier. He was also a member of the masonic fraternity, but he has joined the Heavenly fraternity in the Spherer. He has left numerous friends, not, however, to mourn his loss, but to rejoice that at his advanced age, his happy Spirit has met with so blissful an exchange; for, to cast off this word out old garment, and to depart and be at peace, is his infinite gain. Truly it is a great privilege to live, but a still greater, after a well

THE MOVING MENTAL WORLD-THE NEWS.

THE NEW ORLEANS REVOLUTION.- This Revolution turns out to be no THE NEW URLEASS EXPONENCE.—This Revolution terms out to be no very great revolution after all, unless the results of the morement remain to be wrought out in the future. On Monday of last week the municipal election took place in that city, and resulted in the choice of the Armetan Party's candidate for Mayer, by a small majority. This, together with other shapings of affairs which were not anticipated, determined the with other snapings of aimirs which were not anticipated, determined the Vigilance Committee to disband their forces for the present; but they have signified their intention to keep watch over public affairs, and to rid the city of the desparadoes and rogues who have infested it for a long

The Mornor Wen Expen.—Through the interposition of Governor Commings, it appears, the Mormon was has been brought to a close, and on Thursday of last work. President Buchanan sent a Message to the on Thersday of host week, President Buchanan sent a Message to the senate and House of Representatives announcing that fact. What the result of this threatened invasion has been, in securing the rights and interests of the United States, and maintaining the laws, is thus far left somewhat indefinite; but that the Horarup has by its means been relieved of a few millions, is not altogether unknown. We hope, however, that he of the forty-forg wives, and his turbulent scalelites will be admonished by this quant demonstration, of what Uncle Sam might do to affonders against the majesty of his laws, in case no satisfaction should happen to be medical that there have becomed intermediately or otherwise. be rendered him through intermediators, or otherwise.

This swill milk business in this city is undergoing a legal investiga-tion by a Committee of the Common Council, at which testi-mony pro and em. is being taken on the oaths of the witnesses; and the whole affair is In a way to be still farther ventilated. Some persons, officials among the number, profess to think that this raid against the producers and venders of the obnaxions liquid in question is sheer persecution, and that the milk of deceased cattle is no very nasty stuff after all—rather wholesome than otherwise. We are more than half convinced from this that the swill milk business ought to be followed to an extent necessary to supply these gentlemen with that precious article, who would no doubt demonstrate their sincerity by using no other kind of milk. But that the public might always know what they are purchasing, we think it would be no more than fair to compel the venders of this article to paint on either side of their earls, in conspicuous characters, "Swll Milk."

JOHN P. HALE has been re-elected to the United States Senate, by the Senate and House of Representatives of New Hampshire, the term of his office under a previous election being soon to expire.

A SUSPECTED SLAVER SEIZED .- The yacht Wanderer and the schooner A SUPECTED SLAVER SEIZED.—The yacht Wanderer and the schooner Chorter Oak were reized on Wednesday last, in Long Island Sound, by Capt. Fannee, of the Revenue cutter Harriel Line, and are now in custody at this port. The Wanderer is suspected of being about to start on a slave voyage, and the Charler Oak is charged with complicity in carrying stores and munitions to the yacht. The preliminary examination of the parties concerned will take place in a few days.

Since the above has been in type we learn that the Wanderer has been released, there being found no cause for her detention.

YELLOW FEVER AT HAVANA.-Correspondents of the New Orleans YELLOW FEVER AT HAVANA.—Correspondents of the New Orleans journals say the yellow fever is making and havoo among the unacclimated at Havana. Upon the sugar estates the disease is represented to be of an unusually malignant type, compelling an entire suspension of work upon most of them. and threatening to bring the remainder to a fall stop before the end of the month.

LAWRENCE, STONE & Co.—At an adjourned meeting of the creditors of Messrs, Stone & Co., to-day (Taceday, June 10), claims amounting to \$172 600 were presented, making the total liabilities of the defunct firm thus far allowed \$2.900,000.

"THE SANDS OF LIFE."—The "retired physician whose sands of life have nearly run out." has retired from the city of New York, it is said, with at least \$100,000—the avails of his speculation upon the credulity of the sick.

A VIGILAGE COMMITTEE has been organized in Allegan county, Michigan. A store had been robbed at Olego, and other crimes committed, and suspicion fastenining upon a man named Otto, he was caught, a rope put around his neck, and death in five minutes was his sentence unless he would confers. He did confers, exposing the existence of a band of robbers, bound together by an oath. To the credit of ence or a cand of cromers, some logetime yan ostan. To the credit of this committee it should be stated, that after making arreads of various persons concerned with the gang, they saw them delivered into the hands of the theriff, to be placed recordly in prison to await trial, and a citizens' patrol was established in Allegan to prevent exempe.

Newscurrour Fishenies.-The fishing business at Newburyport, Mass., is a very extensive and important one. The whole fleet comprises about fifty sail of versels, with a total tonnage of nearly 4,000, valued at \$125,000 It gives employment to about six hundred men, to whom are disbursed some \$50,000.

A TELEGRAPHIC dispatch from New Orleans to the Philadelphia A TREEGUAPHIO dispatch from New Orleads to the Philadelphia Ledger gives the following explanation of the "needlent," by which four members of the Committee were killed and twelve wounded. The Vigilants, seeling a part oil in the distance, mistook them for their opponents, whom they supposed were marching on to attack them. Under this belief, they opened a fire with canon upon their supposed enc-mics, with the above fatal result to their own party.

A SINGULAR CASE .- A little boy residing in New Bedford, who was affected with water on the brain, went to sleep on Monday morning week, and remained in that candition, waking only once for a short time, until the Saturday morning following, when he died.

ANOTHER LARGE AGGESSION TO HEXRY WARD BEEGHER'S CHURGE .-ANOTHER LARGE ACCESSION TO HENRY WARD BEFOREN'S GHORGES.—
The Independent of last week says that on the Sunday previous "another large accession, numbering one handred and sixty one persons, was made to Plymouth Congregational church, Brooklyn, This gratifying increase cogurs only four weeks after a similar accession of one hundred and nancy. The revival in this church, of which these are a none of the fruits, has continually increased in power and extent from the biginning, and at present is rather advancing than declining. The work throughout has been of a most delightful character, marked with no unusual, and even with less than usual, excitement."

STEALING THE REMAINS OF ETHAN ALLEN.—A correspondent of a Boston paper at Northfield, VL, writing on the 5th says it was our rently reported there on that morning, that a man, whose name is suppressed, had been arrested at Westford, N. Y., for stealing the remains

ARRANGEMENTS for a grand regatta of boat clubs from the various colleges have been definitely completed.

THE STORM -- The storm which raged in this city on Friday and Saturday last, is reported to have been equally, if not more, violent, at the West and South. In Cincinnati it raised the river eight feet in the course of a few hours. A dispatch from Baltimore, anted Sunday, the July, Says: "The damage done by the storm and flood on Saturday was very severe. Not less than twenty turapike bridges, on the falls and their violality, were swept away, with fencing, etc. A horse and wagon were swept away into the flood, two negro women were drowned, and a white man, who was engaged in fishing timber from the stream, was drowned. Many stores were flooded, and considerable damage sustained thereby."

TERRIBLE STORM AND LOSS OF LIFE.—A dispatch from Boston, dated Saturday, June 12, says: "The French packet, from St Pierre to Sydney, reports a heavy gale, previous to the 1st inst, on the Banks of Newfoundland, attended with immense loss of life and property to the French fishermen. Besides the loss and damage of vessels, it is said that no less than 300 men perished during the storm. Orders had been sent to Halifax for 3,000 fathoms of chain-cable."

Kansas News - A disputch from Leavenworth, received at St. Louis on the 5th inst, and dated the 3d. says that a tremendous storm visited the city on Wednesday morning, flooding the cellars and inundating a portion of the town, and doing much damage. The Missouri liver was full to its banks, and rising. Another dispatch, dated the 4th inst. says that an affray took place at Lawrence between Gen. Lanc and Mr. Jenkins, a prominent citizen, resulting in the death of Mr. Jenkins. Animosity existed between the parties, growing out of a disputed land claim.

A PROPELIER, supposed to be the Buck Eye, exploded her boiler off Point Samble, near Chicago, on Wednesday, June 9, and the passen-gers and crew consisting of thirty-three persons, with the exception of three, were lost. We have, as yet, no further particulars.

The yacht Prairie Flower, which capsized in the harbor of Boston on Tuesday last, was towed up the wharf the same evening. Her hull remained under water, but by grappling, during the night, seven dead bodies were removed from the cabin.

BRITISH BOARDING OUR VESSELS .- It is stated that Commodore Rod British Boarding on Vessels.—It Is stated that Commodore Rodgers of the Water Wickel, at Key West, had met the British sloop-of-war Japper, which was in search of the Styx. and other offending crulsers, with orders from the Commodore's station to arrest them. The captain of the Japper informed Commodore Rodgers that the British cruisers were acting under orders issued in 1847, no new ones having been issued on the subject. This will undoubtedly put an end to the vexations to which many of our unoffending merchant vessels have lately been subjected by visitations from the British cruisers; and the news is regarded at Washington as being satisfactory.

and the news is regarded at Washington as being satisfactory.

Mr. Burlingame of Massachusetts made a speech in the House of Representatives at Washington, on the recent insults to our flag from officers of armed vessels of the British Navy, in visiting and detaining our merchant vessels in the Gulf of Mexico. He said the Senate has acted, and the Representatives of the people should not remain silent. There could be no doubt of these outrages There has been more than thirty of them within six weeks against the law of nations, as expounded by Webster and Calboun, and decided by Story and Stowell. The doctrine was that on sea every nation was equal, and every flag which symbolized an honest nationality sacred. Pirates could be taken where found, but our needle are not virates, and therefore had been which symbolized an honest nationality sacred. Pirates could be taken where found, but our people are not intrates, and therefore had been outraged. Those who committed those outrages had orders, or they had not. It was an act of war. If not, they were robbers. The Administration said, wait and negotiate. There was nothing to negotiate. It would cast doubt on our courage and our cause. If we sunk the ships, or brought them into port, it would be no cause of war. England should thank us for vindicating the law. The Administration, he feared, was not up to the mark. It was "fifty-four forty or fight," and then back down over and over again. He saw this in the *i resident's answer to the call of the House: in the letter from Secretary Cass to Mr. Dallos; in the orders to the Gull equator—as those in the Walker case, under which Chatard was recalled for not doing what l'audding was ondemend for doing in the same waters; in the resolutions of the case, under which Chatard was recalled for not doing what l'auding was condemeed for doing in the same waters; in the resolutions of the Senate Committee on Foreign Relations, which were pointiess and aimless; and, above all, in the request for power to attack the Central American States. Why not ask for power against England! Why not use that already possessed! I there was power to use the markest to shoot down citizens in Washington, was there not power against a foreign foe! If Walker could be taken in Nicaragua, could not an examy who invaded our soil! He said the President had used his power to trample down the rights of American citizens at home, but had not stratued it to protect us from a foreign foe. Our people were jealous of power, but would grant overy dime and every man to viadicate the honor of the country. The foreign policy of the country was weak and vacillating. Everytody insulted us. He referred to numerous instances of this, and pointed out the cours of France in Central America. He said our agents had been such as make weak Governments bate, and strong oues despiso us. The time has arrived for us to manifest our power. to manifest our power.

PER CONTRA.—In the British House of Commons, on the 1st lust, Mr. Lindsay asked the Government if it was true that the United States vessels in the Havana or Western Coast of Africa Trade had been fired into, boarded, searched or detained by British orulsers, and been fired into, boarded, scarcaca or assumes ay arrives events of the form of these ships so not.

Mr. Pitzgeruld said the Government had no official information on the fired back to the form of the fired back to the form of the fired back to the form of the fired back to the fired back to be form of the fired back to the fired back to be form of the fired back to the fired back to be fired back to the fired back to be fired b

Mr. Fitzgeraid said the Government had no official information on the subject, but he had reason to bellow the reports had been exag-gerated. They were as anxious as the American Government to avoid all cause of complaint, and strict orders had been issued to the officers on the stations to be expecially cautious.

on the stations to be expecially cautious.

From California mails of May 20, and \$1,446,176 in treasure, arrived at this port on Saturday morning. We have no news of any special importance from California. Agricultural and mining reports are both encouraging. The accounts from the lately discovered mines on Frazier River, in the British Possessions, are in some degree conflicting, but there seems to be no doubt of the fact that these mines are rich and extensive. The loose population of California are moving northward to the new mines, but in consequence of swollen rivers and heavy snows, they are very difficult of access. Several hundred tone of silver are had been received in San Francisco from Arisons. It had to be brought overland from the mine to San Diggo, the cost of which is esore had been received in San Francisco from Arisons. It had to be brought overland from the mine to San Diego, the cost of which is estimated at \$300 per ten. Manicipal elections have been hald in various cities of California. The Democrats were successful in all except Columbia, where the Peoplo's ticket was triumphant. The amount of soinings in the United States Branch Mint at San Francisco, for the week and ling May 8 was \$400.000 at 10.1.4.4.4.4.4.acades. week ending May 8, was \$460,000, all in double eagles

MADAME JENNY LIND GOLDSCHMIDT has just given birth to twins.

INTERESTING MISCELLANY.

A SONG OVER A SHIRT.

With fingers taper and white,
And eyes that would grace a queen,
A lady rat in her easy chair,
Plying her Sewing Machine—
Stitch! stitch! So pleasant, and pretty, and pert, While with a voice of musical pitch, She sang as she made a shirt.

"Click! click! click! While the sun is clear and bright;
For me there is no more toil
While the stars shine through the night. I'm no longer like a slave Under a barbarous Turk-But my sewing done, the hours I save I devote to Christian work!

" Click-click-click-And my piece of work's begun ; Click-click-click-And the shirt is nearly done!
Band, and gusset, and seam,
Seam, and gusset, and band,
All but the buttons I've finished now, And I'll sew them on by hand.

"O, men who think they're dear, And buy them not for your wives,
O, have no fear of their wearing out,
They will last them all their lives!
Click—click—click—nad pretty, and pert,
All kinds of work, with a double thread They sow, as well as a shirt.

Click-click-click-It never shirks its task !. And what are its wages? A little oil
Is all it will ever ask.
This polished arm—and that little wheel— A table—an easy chair—
And the song it sings a pleasure brings
Like an old lorgotten air.

" Click-click-click-An hour or two a day,
Click—click—click—
Like a merry child at play.
Band, and gusset, and seam,
Scam, and gusset, and band, The task is over, the shirts are And never a weary hand!

" Click-click-click-In the pleasant, broad sunlight, Click—click—click— It makes all weathers bright. Oft to the window sill
The twittering swallows come,
Thinking they hear a sister bird
Chirping within the room!

" Now I have time to breathe "Now I have time to breathe
The breath of the flowers aweet—
I have no aching head,
I can turn my willing feet
At any time I choose
For a walk in the meadows green,
Nor feel as I used to feel
When I had no sewing machine.

"Yes, no v I can have an hour : A respite for reading-prayer-A blessed leisure-a time for thought That is free from troubling care i
My daily sewing is quickly o'er,
No hours stolen from bed;
Supromely blest! refreshing rest—
Nor bluder needlo and thread!"

With fingers taper and white, And eyes that would grace a queen,
And syst in her easy chair,
Plying her Sewing Machine—
Click! click! click!
So pleasant, and pretty, and pert,
Whilo with a voice of musical pitch—
With a silvery tone so clear and rich— She sang as she made a shirt.

THE THREE FLOWERS.

A PARABLE.

white colored the red rose from Uls own heart." So I heard the little

white colored the red rose from Ills own heart." So I heard the little falry say.

Ills tiny wife, whose name was Mignonette, then advanced to me and she said, "A violet is never one until it is very sweet. When you find a flower in the meadows that has no fragrance, it pretends violet and is but a miscrable johnny-jump-up. Queen rose, whether she is white or red, is no sweet that there is not a little wind-spirit but t at drinks fragrance from the cup that she holds up to the sambline or bends to the earth. all streaming with light and fragrance and happy love. Those white and red things that ray they are roses, because their leaves look like them and their seed-pods have the same shape, are poppier, and they polson the air."

"Good Mr. Teacher, there are three kinds of Christians, and each is real. They receive and they distribute respectfully the goods and truths of the Natural, Spiritual and Celestin Kingdom of the Father, and they all agree in loving union, as the red rose with its sister white rose and its little brother violet. There are a great many johnny jumpups, who think they are violets, and a great many poppies, who would fain call themselves roses. But there's a little bird, whose name is charity. You call his correspondence a humming bird. He is to be found where the flowers are the sweetest. It is wings are all sparkling as if with fairy diamonds and amethysts and robies. That little bird will help you to discriminate. He drinks his life from the honey of a good man's heart. Where you see the charity hirds you will find the fragrant and immortal flowers."—Herald of Light.

Romance in Real, Life.—The Bucyrus (Obio) Journal says that a

fragrant and immortal flowers."—tterate of Light.

Romance in Real. Lift.—The Bucyrus (Ohio) Journal says that a man living near there lost his wife some years ago in Homer, New York, that they had a little girl which he gave to a friend, and left the country. He was gone ten years, and returned, but could find no trace of his child. She had too marks hy which he might know her—one too was gone, and she had a rear on her arm. The man gave her up as lost to him, and finally settled near Bucyrus and married. The rest we

was gone, and she had a rear on brains in might know her —one toe to him, and finally settled near Bueyrus and married. The rest we give from that paper:

"About six weeks ago be happened to pass by the room in his house occupied by a servant girl who had resided with him for nearly two years, at a time when she was about to retire, and, the door being open, he saw her foot. He merely glanced at it, and happened to notice that the little tos of the right foot was missing. He thought nothing of it at the time, but after retiring the idea struck him that it might be the daughter he had searched for so long. At first he dismissed the thought as improbable, but it still forced itself upon him, until finally he requested his wife to go to the room and ascertain whether or not marks of a scald were upon her right arm.

"She went, and to his immense delight, reported that the mark was there. The poor man was so positive of her identity, that the girl was awakened, and in the middle of the night was questioned as to her origin. She could only tell them that she did not know her parents, that her earliest recollections were that she had lived somewhere in the East, with a family named——(naming the family she had been left with by the woman originally intrusted with her), and at their death she was taken charge of by the overseers of the poor, a place provided for her and she had come to Bueyrus with a family, and had supported herself by doing housework since. This tallied so nearly with the already ascertained facts in the case, that the next day the father started east with her, and visiting the different points she had anmed, ascertained facts in the case, that the next day the father started east with her, and visiting the different points she had anmed, ascertained to his great joy, that she was indeed his daughter. She is an extremely beautiful girl, of great natural intelligence, and though totally uneducated, is still interesting. She is now at Granville, Ohio, receiving an education to fit her for the new stati

in life."

The Lardest Mill in the World,—Richmond can boast of having within its limits, the largest flouring mill in the world. The crection of the mill was regularly commenced some time in the year 1854. The superstructure rests upon a solid foundation of gravite, the base of which is seventeen and a half feet thick. The width tapers to a thickness of air feet at the top course of granite. The average thickness of the brick walls, forming the first four stories above Canalstreet, is three feet two inches. The great mill twelve stories in beight, from a ninty sir feet on Canal street, and is one hundred and sixty-five feet deep. The height of the front wall, is 121 feet, to the top course of bricks. Lucluding the rear wall, embracing a part of the granito foundation, is 147 feet high. Each floor contains about 14,569 superficial feet: including the two floors in the roof, the total would be about 155,000 square feet—or rather more than three and a half acrea. Altogether, the available space within the walls of this building, is about 200,000 square feet. We have no positive information as to the cost of this immense structure, but presume that the sum will not fall short of \$130,000. Several months will yet clapse before the machinery will be ready to be put into operation.—Richmond (Va) Whig. The Use or Riches.—Great wealth is often a canker to the soul.

THE USE OF RICHES.- Great wealth is often a canker to the soul. THE USE OF RICHES.—Great weath is often a canker to the sout. Many men barden as properly accumulates around them. Riches bring temptations more dangerous than those of poverty. It is bard for one who sees riches accumulating upon his hands to realize that the Lord gave and that he will call him to an account of his Steward.

the Lord gave and that he will call him to an account of his Stewardship. The continual and earnest prayer of such abould be, "Lord what witt thou have me to do."

The World is to see a new class of rich men, holding their wealth simply as mediums for the accomplishment of Divine purposes and giving or witholding with an eye single to the guidance of the Lord. The power of capital is now wielded principally upon the side of moral evil. But the day will dawn, it is even now alowly easting a faint radiance upon the world, in which wealth and worth will be found together. The Mediatorial Man, who holds estates in God, will prosper and thrive in spite of commercial criacs and national disasters. Estates kept in trust for Divine purposes will maintain their permaneuoy. Families, where good men bequeath to their sons a Priesthood and a Kingship of Divine Good and Truth, will maintain the genius from generation to generation.

A white rose grew by a running stream of pure water. Beneath its feet a cluster of blue violets looked up to the mild, maternal heaven. A red rose grew beside them and overshadowed both, for it was sweeter than all. Its pollen floated like the golden sunrise, soft and warm, to met into their unfolding calices. The three made one happy family, loving and rejoicing together. Each, contented with its own variety of beauty, flourished in its place. One earth sustained them; one blue sky lovingly overshadowed them; the same sweet airs made music, whilepering in their leaves.

I heard a little fairy say, "Why can not you people in the external world learn a lesson from the flowers! All the blossoms can not be violets, and all the roses can not be rod roses. Why then expect the Lord's children, who as yet are only in natural good, to adopt the wisdom of those who are simply in spiritual good! And why, again, expect those who are simply in spiritual good! And why, again, expect those who are simply in spiritual good! And why, again, expect those who are simply in spiritual good! And why, again, expect those who are simply in spiritual good and those things which belong pre-eminently to the celestial? Come, white rose, be good friends with the violets. They grow very near the earth, but they yield a sweet incense, oven to the feet that trample upon them. And soorn not, little violet, the white rose, because looking up you see only the green leaves of the calyx. On the other side, which you see only the green leaves of the calyx. On the other side, which you see only the green leaves of the calyx. On the other side, which you see only the green leaves of the calyx. On the other side, which you see only the green leaves of the calyx. On the other side, which you see only the green leaves of the calyx. On the other side, which you see only the green leaves of the calyx. On the other side, which you see only the green leaves of the calyx. On the other side, which you see only the green leaves of the calyx. On the other side

Several metrical attacks upon board have been north, and the to have seen is the following paredy on Campbell's dithyrombin care On manhood when the race was young. On man ood when the race was your The beard in unshorn beauty sprung, And nations felt what poet's sung— Man's great and matchloss majesty.

But manhood saw another sight, When fashion bade each luckless wight With lather make himself a fright, And use the keen edged cuttery.

With nankin near his glass arrayed. Each then drew his ranger blade, With soap and brush a lather made, To hide the dreadful butchery.

and whiter wet that face shall one And whiter yet that tace shall grow, When all the glorious beard laid low, His glass a woman's face shall show, Shorn of its manly majesty.

The razor glides. Before it fall Mustache and imperial—
The stately beard and whiskers, all
The victim of its treachery.

h! few continue to be men, For many even glory, when Each day the copy foam again Is made their manhood's sepulchre.

EXPLORATION OF AUSTRALIA.—Papers relating to an expedition re-cently undertaken for the exploration of the northern parts of Aus-tralia, have been laid before l'arliament. The capabilities for settlecently undertaken for the exploration of the northerm parts of Australia, have been laid before Parliament. The capabilities for settle meat in a portion of the regions traversed appear to be good, especially for pasteral purposes. The great drawback in Northwestern Australias is the exarcit of timber. The climate appears to be vite; from November to February it was exceedingly bot, and rain was frequent, so as to krep the almosphere in a state of constant humidity, and thus rendering it dreadfully oppressive. From March to October the weather was dry, with occasional showers, and then the weather was often even cold. Around the Gulf of Carpontaria the country appears to be but sterile, and the only secure anchorage is in Investigator Road, between Sweers and Bentlack Islands, about afteen miles from the mouth of the Albert river. The climate is suspected to be subject to long droughts or hot winds from the interior. The northeast coast differs greatly both from the northwest coast and the Gulf of Carponteria, and the large development of rocks belonging to the primary series is accompanied by a corresponding change in the regetable productions. Elevated and exposed to the almost coastant action of the scouthwest trade wind, the climate of the northeast coast papears to be People and more humid than either the gulf or the northwest coast, but the ralpy season is apparently less regular in its recurrence, and this will prevent its becoming an agricultural country, although it is well entirely for the pasteral purposes. It is clear that the country at the northwest coast angle of Australia so clearly resembles the more southern and incentral parts as to be at once recognizable as partions of one and the same great feature of the basicier of Australia. The great development of the forth and the country as the north cannot be less broad than 1000 or 1100 miles, or a length from east to west of less than 1200 miles. Much of it, however, remains to be explored.

Mrs. Bitti's Proposed Tour.

Mrs. Annada M. Britt proposes to make a lecturing tour through decline any such fast trips. A special train on the Canada Grand responded to if addressed to their at La Salle, Ill.

Trunk Railway has bearen that time, for on Monday last it ran twenty-leight miles in twenty-five minutes—a rate of sixty six miles per hour.

Lamarutine Hall.

Such running is injurious to the machinery, inpairs the permanency of the track, and is highly dangerous to those on the trains.—Cleveland | Smith, is on Sundays | Smith, is on Sun

HENEY WARD BEKCHER's great at taking up collections. At the old John-street Church, on one occasion, they wanted to make an extra raise. Mr. Beecher eloquently addressed the new converts, and finally maked those who had experienced religion in that church to hold up their right hand. Nearly all the right hands were raised instantations!, "Now." may Mr. Beecher, " put that hand to your pocket when the plate is parsed round."

STATISTICS OF THE LEWS.—The number of Hebrews, in the great cities, is thus stated: New York, 12,000; Philadelphia, 2,500; Baltimore, 1,800; Charleston, 1,500; London, 20,000; Amsterdam, 20,000 Hamburg, 9,000; Berlin, 5,000; Cracow, 20,000; Warraw, 30,000; Rome, 6,000; Cleghorn, 10,000; Constantinople, 80,000; Jerusalem. 6,000; Smyrna, 9,000; Hebron, 8,000.

Sommanthum.—Coroner Gamble held an inquest on Toesday at the New York Hospital, upon the body of J. G. Brown, late a fireman attached to Hose Company No. 42, who died from injuries received on the 17th nlt. while in a sommanbulistic state. While asleep, he arose from his bed, and lesped out of the window of an upper story of his dwelling, ustaining by the fall, a fracture of the arm and thigh, beside other injuries, from the effects of which he died on Monday night. Decased was a native of Germany, twenty-seven years of age. Verdick in accordance with the abogs statement. in accordance with the above statement.

Herald of Light for June.

The Herald of Light for June has been placed upon our table. It contains articles with the following titles: The Children of Hymen; The House I live in; The Shepherd's Choice; A Sammer Song; Growing Old; Young Love in old tigation of spiritual phenomena are holden every Tuesday and Thurs-Age; A Picture: Marriage and Divorce; The five-fold order of day evening, Mr. Redman being the medium. the Heavens; Scotland's Guardian Angel; Arcana of Christianity; Athanasia, or Foregleams of Immortality; To Readers and Correspondents; Important Announcement.

published by the New Church Publishing Association, 447 Andrew Jackson Davis. Broome-street, at \$1 50 per annum, the present being the second number of the volume for the present year. Single copies for sale at this office. Price 15 cents.

NEW MUSIC.

We have received from the publisher, Hornce Waters, 333 Broadway, the following pieces of music, arranged for the piano-forte:

"TEE ANGELS TOLD ME So:" a popular Ballard; words by Rev-Sidney Ayer; Music by H. A. Pond. Price 25 cents.

The music of this song is sweet and simple, and the words will render it specially acceptable to Spiritualists. It is based upon the incident, which occurred in a family near this city, of a child being told by the angels, previous to his little brother's death, that the latter was going away to heaven, where they could not see him," but that he would come back and see them."

"Mr Lost Carrie's Grave." Words and music by Kate Luby Price 25 cents.

"GRAVE OF ROSABEL" Composed by C. T. Braman. Price 25 cents. A sweet song with oborus.

"THE SWINGING SCHOTTISCHE." Price 35 cents.

These f ur pieces, played and sung in connection, would form a very pleasing parlor entertainment. Beside these, Mr. Waters has placed on our table

The Anniversary and Sunday-school Book, containing the music and words of thirty-one pieces, and all for one cent. Either or all of the above publications may be sent by mail.

The Road to Spiritualism.

Dr. Hallock's pamphlet, "The Road to Spiritualism," uotleed last week, is now ready for delivery. Those who have rend "The Child and the Man," from the same author, will of course desire to possess this production. Price 25 cents. Orders solicited.

A few bags, white, fresh, and in good order, just received and for sale by Charles Partridge, 125 Maiden Lane.

MARRIED.

On Tuesday evening, 1st inst. by the Rev. Dr. Holman, Mr. Edwin Listen, of Tarrytown, to Miss Hannah A. Sutte, of this city.

PERSONAL AND SPECIAL NOTICES.

Mr. Harris' Sunday Meetings.

T. L. Harris lectures every Sunday morning and evening at the small chapet of the University, corner of University Place and Waverly Place, opposite Washington Square.

Dodworth's, Next Sunday,

Mrs. Davis will lecture at Dodworth's Academy next Sunday, morning as 4 evening

Andrew Jackson Dath will locuse in Clinica Hall corner of Clinica and Atlantic-streets, on Sunday, 20th inst., at half-past three, P. M., and

Lamartine Hall.

This Hall, which has been handsomely fitted up by Brother Asa Smith, is on Sundays especially devoted to Spiritualism. Normal or Trance speakers who would like to address addences at this place either in the afternoon or evening, will please address Asa Smith, 12 Lamartine Plance (29the-treet), between Eighth and Ninth Avenne. All boasts investigators are carnestly invited to attend these meetings, at

addes investigation are caruesty invited to attend these meetings, at 34 P. M., and 74 evening.

Mr. G. C. Stewart, of Newark, New Jersey, will lecture in Lamartine Hall, corner of Twenty-ninth street and Eighth avenue, on Sunday, at 34 o'clock P. M., and 74 o'clock in the evening.

Lewis C. W Ich, impressional medium, will speak at Canton, Mass, on the second Sunday in June; third Sunday at Foxboro, fourth Sunday at Stoughton, and the first Sunday in July at Bridgewater.

Another Lecturer.

L. C. Welch is now ready to answer calls to lecture Sundays or week day evening, after the first Sunday in July. For week day evenings he is unengaged at present.

At Clinton Hall, Astor Place, a brief essay or lecture is given every Sanday afternoon at 3 o'clock, after which remarks are made upon it by those who may feel moved. Also at the same place, meetings of the Spiritual Conference every Friday evening.

Drs. Orton and Redman

Have removed their medical office to 82 Fourth-avenue, directly in the rear of Grace Church.

formation made Chrysins

Reformers Boarding House.

mity; Athanasia, or Foregleams of Immortality; To Readers
of Correspondents; Important Announcement.

The Herold of Light is edited by Rev. T. L. Harris, and

Nr. Levy has moved into a fine and commodious house, 231 West
Sit street. We are informed that Mr. L. receives transient as well
as permanent boarders. His accommodations are good, and his terms
very moderate.

Will deliver a course of four lectures in Clinton Hall, corner of Clinton and Atlantic streets, Brooklyn, commencing at half-past 3 P. M., and to be continued at half-past 7 in the evening of Sunday, 13th inst., and at the same hours on the Sunday following.

102dway	Ashea-Dorr, 13 F et. ad vol.
by Rev	Pol. 1st sort, 100 h
will ren-	Becawax Dovy, 15 2 ct. ad val. American Vellow, 28 th., 32 a 23 Clongia Pine, worked
the inci-	
ing told atter was	Amer. gray and white 30 a Confroe—Dury, is a ct. ad val. Leva white 38 lb. and leval. Leval white 38 lb. and leval. Leval white 38 lb. and leval. Leval white 38 lb. and leval.
that be	Mocha 22 a Mank, Alb. Pine 22 a Mank, Alb. Pine 22 a Mank, Alb. Pine 22 a Mank, elty worked 20 a Mank elty wor
	Hintell
e Luby.	Shingles 1 bunch 2 50 a 3 2 St. Dominge, cash 8 5 Shingles 1 bunch 2 50 a 3 2 Do. Ced. 3 R. 1st qu. 3 M. 35 00 a 35 0 Cotton Do. Ced. 3 R. 2d qu. 3 00 a 35 0 Cotton Do. Ced. 3 R. 2d qu. 3 00 a 35 0 Cotton Do. Ced. 3 R. 2d qu. 3 00 a 35 0 Cotton Do. Ced. 3 R. 2d qu. 3 0 00 a 35 0 Cotton Do. Ced. 3 R. 2d qu. 3 0 00 a 35 0 Cotton Do. Ced. 3 R. 2d qu. 3 0 00 a 35 0 Cotton Do. Ced. 3 R. 2d qu. 3 qu. 3 0 00 a 35 0 Cotton Do. Ced. 3 R. 2d qu. 3 qu. 3 0 00 a 35 0 Cotton Do. Ced. 3 R. 2d qu. 3 qu. 3 0 00 a 35 0 Cotton Do. Ced. 3 R. 2d qu. 3 qu. 3 0 00 a 35 0 Cotton Do. Ced. 3 R. 2d qu. 3 qu.
5 cents.	Cotton: 103. Company, 3 ft 40 0 c -
	Middling - 1936 Do. Cypress, 2 ft. 22 00 a Middling Fair - 1354 Do. do. 3 ft. 10 90 ard 0 Middling Fair - 1354 Do. do. 3 ft. 10 90 ard 0 Lathe E., # M. - a 1 Feathers - Dury, 26 8 ct Slaves, WO, pipe 40 00 ard 5 00
a very	Feathers - Durr. 26 R ct Staves, WO. pipe 40 00 abs 00
aced on	Fitax-Dury, 15 W ct. ad val. Heading, WO 12 00 e-
sic and	American, V B 9 a 25 Molasses Durr, 24 R ct. ad val. Flour and Mcal-Dury, 15 R c. ad val. New Orleans, R gal 35 a 37
of the	Sour 3 50 4 4 00 Porto Rico 27. a 35
	State, common brand 4 20 a 4 55 State, common brand 4 20 a 4 55 Card, etc., sweet 21 a 23
d last	State, extra brain
Child	Michigan fancy brands 4 45 a 4 50 Wrought, American 7 a 7 Ohio, good brands 4 50 a 4 55 Ohio, good brands 4 50 a 4 50 Ohio, good brands 4
- 13	Ohio, round hoop, com. 4 40 a 4 75 Ohio, fancy hrands 4 60 a 4 60 Ohio, fancy hrands 4 60 a 4 45 Ohio, fancy hrands 4 60 a 4 45 or other fish (for.), 16 22 ct. ad va
d for	Ohlo, axtra brands. 400 a 4 15 creams (are print) (107), 15 w ct. ad va 6 creases, fance brands 4 70 a 4 95 creases, fance brands 5 00 a 6 75 creams (101), 10 w ct. ad va 75 creams (101), 10
	Canada, extra
É	Pengetown 4.95 a 6.00 Linseed, English 60 a 70 Petersburg City 6.30 a 6.35 Whalo 60 Refined Winter 67 a 70
DWIN	Rich. Country 5 60 a 5 75 Do. Renned Winter 07 a 70
==	Rye Flour
D	00. Brandy wine 3 95 a 4 00 Elephant, refined blohd 78 a 60 00. do. Punch 18 00 Lard Olt, S. and W 73 a 90
G	Lard Oll, S. and W. 75 a 90
the Do	Neat, w G, P bush. 1 27 2 35 Bls 2 00 2 30 0 do C 1 20 a 3 3 2 2 2 2 2 2 2 2
Ci	0. Ohio
orn- R	ye, Northern 69 a 16 Do. do. city 12 50 a14 50 orn, round yellow 76 a 7 Do. mess, extra 14 00 a14 50
Do	
Do Do). Western do
and Ca	rley
1 00.	Ohlo 47 a +3 Hams, pickled 9 % a 10
ացոլ	Jersey
of P	Butter, Urange county 28 a 98 kg Do. State, fair to prime 16 a 21 Do. Olho
Rus	Cheese 7 # 8
Do. Mar	outshot
14-11	lan. 78 ton
12 Do.	18 10 2 2 2 2 2 2 2 2 2
at Hid	1. 1. 1. 1. 1. 1. 1. 1.
ne Do.	1b. 7 1b 25 do. gr. s. C 13 Seeds—Duty, FREE.
1000	10 g 22 k Clover \$\frac{1}{2}\limit{\lambda}\tau \text{ Clover \$\frac{1}{2}\rightarrow \text{ Lorent \$\frac{1}{2}\rightarrow \text{ Timothy, \$\frac{1}{2}\rightarrow \text{ Lorent \$\text{ Lorent \$\frac{1}{2}\rightarrow \text{ Lorent \$\frac{1}{2}\rightarrow Lorent \$\text{ Lorent
Marc	nnh. ox. etc
R. P. Co	ab., direct. 20 a 22 New Orleans 4 3-16a 7 3 10 crus. 20 3/4 21 Cuba Museovado 5/4 5/4
I Dry	South 12½ 13½ Porto Rico 8 4 7½
Do. 1 Do. 1 Or Blac	Havana, white
	Stuarts' do. do. c
	Stuarts' ground ex. sup e 11
1856, 1857,	m-Dury, 16 n ct. ad val. Eastern & Wostern.— 4 3 Tallow—Dury, 8 n ct. ad vol. Eastern & Wostern. 4 a 7 American prime, 形 b 10/4
	ns-Derr, 4 B ct. ad val.
T_at	3. A. ki., 6. k. C. 6 a 1236 (uppowder. 25 a 6 liker-(slab Durr, 16 get. ad val. 1960
Oak ii- n n O- ii	SI, LL, Th. 25 voing Hyron, mixed 17 a 56 middle 26 Theorem 10 a 34 tears 22 Twankay 10 a 34 Twankay 10 a 34 Twankay 10 a 34 Twankay 10 a 56
in di	ry hide 24 e et Ning and Oolong 19 d 5e hide 19 d 2e Ankel 23 d 24
Sho So Sho, all Hernic	
S- Case he	oavy
in pr	amaged
Lime	Bund some 28 a 24 sure of the street of the
t Rocki Lump	and, com
5 Dami	Valparaliso Unwashed 10 a 12
Timbe	ock, light 21 a 23 k
(an (i)	n, WP, % cub, ft. 18 a 21 S. A. Card's W. 20 a 23 s. A. Card's W. 20 a 24 s. A. Card's W. 20 a 24 s. A. Card's W. 20 a 24 s. A. Card's W. 20 a 25 s. A. Card's W. 20 a 26 s. A. Card's W. 20 a 26 s. A. Card's W. 20 a 26 s. A. Card's W. 20 s. Card's W. 20 a 27 s. Card's W. 20 s. Card's W.
Kasteri Sj c	

TO THE PATRONS OF THIS PAPER.

IU INC PARTON OF THE OF THE ACTION OF THE OF THE OF THE SERVICE STATEMENT ON OF THE OF

. A liberal discount is made to local and traveling Agents.

CHARLES PARTHIBOE'S AGENTS.

WID WILL SUFFLY THE SEMINUL TELEGRAPH AND BOOKS IN OUR
LICENST THE SEMINUL TELEGRAPH AND BOOKS IN OUR
LICENST THE SEMINUL THE SEMI

45 Filth-street. Washington, Ia E. J. Wooley, Oskaloosa, G. B. Nelson, Tornoto, V. W., E. V. Wilson. San Bersardino, G. B. Nelson, Tornoto, V. W., E. V. Wilson. San Bersardino, G. B. Nelson, Tornoto, V. W., E. V. Wilson. San Bersardino, G. B. Nelson, T. Control of the Trade for cash. The following persons are authorized to receive Money for Subscriptions to the Senaroux Textosare and for all Books contained in our Catalogues:—Basavia, N. Y. J. J. Domelow, Clymer, N. Y. N. B. Undeloy, Earlytik, N. W. W. B. M. Control of Control of the Wilson, T. Riccax. Morris, N. Y., N. Stevenson. Auburn, N. Y., J. H. Allen. Conter Sierman, N. Y., A. E. Lyon, Southold, N. Y. J. H. Goldsmith, Winsted, Conn., Rodley Moore, Bridge port, Conn. Benajah Mallory, Stepap, Conn., Gen. Judeno Curtis, Hartford, Conn., Dr. J. R. Nelttler, New Haven, Conn. Thompouristin, Conn., Heart, T. Fers, Charles, C. M. W. Seth, Soule, Jr. Carverwille, Ps., William R. Evans. Meriden, Conn., R. L. Roys, Glendale, Mass., John H. Lynd, Spring, field, Mass., Rufus Elmer. Worcester, Mass., A. P. Wers, Center Sandwich, N. H., C., C. Fellows, Woodstock, Vt. Austin, E. Simmons, Morrisville, Ps., G. A. Allen, Resiling, Pa. Williams, T. Lowellin, J. Simmons, Morrisville, Ps., G. A. Allen, Resiling, Pa. Williams, Taloewille, O. H. Stell. Coldware, Mich., James M. Raymond, Pontiac, Mich., Candace L. Calvin. Coder Rapids, La, W. Rathborn, Oregon City, F. S. Hollandon, H. Bailicre, 219 Regent-attrect; John White, 31 Bloomsbury, Madrid, Ch. Bailly Bailliere, H. Calle del Frincipe.

DR. JOHN SCOTT.

ATE of St. Louis, SPIRIT PHYSICIAN, informs his frands, and all those who may be suffering from disease, whether Chronic or Acute, that he has removed from St. Louis to the city of New York, where he has saken the large and commodious house, BEACH STREET, near St. John's Tark, and is now prepared to receive a few patients in the house, and strength of the property of the control of the property of the property

to intrough Srifflit 188 20 MeV. Dulce about, from 91 Mev. Of P. M. and from 3 (EMPIPICATES)

Mrs J. Linten, for a number of years, was offlicted with Cancer of the Womb. A perfect cure was made in 20 days. Address, Mrs. Livrex, Keobuk, 1a.

Mr. Rhimoboll's daughler, aged 10 years, was cured in a days of St. Vitur' Dance. This was an extremely interesting preak, ind own, or stand five convecutive minutes. Address, Mrs. Henry Choleau's boy, 3 years of age, was cured of Dombues, never from hit birth having spoken. Address, Mrs. Henry Choleau's boy, 3 years of age, was cured of Dombues, never from hit birth having spoken. Address, Mrs. Henry Choleau's boy, 3 years of age, was cured of Dombues, never from hit birth having spoken. Address, Mrs. George, Choleau's boy, 3 years of age, was cured of Dombues, never from hit birth having spoken. Address, Mrs. George, Choleau's boy, 3 years of age, was cured of Dombues, never from hit birth having spoken. Address, Mrs. Barte, Choleau's Address, Mrs. Cancer on the Brenst, weighing & Has, surgical measurement. This was an extremely interesting and truly astonushing case. This cure took the entire faculty of St. Louis hy surprise. The most eminent physicians and surgeons of England had opened upon her, likewise Dr. Topp, Dean of Pope's College, St. Louis, and all had pronounced her incurable. The propers and medical journals of America and Orost Britian. A perfect cure, was made in six visit.

Miss Ann Arnot, daughter of J. Arnot, exchange and livery stables, St. Louis, Mo., exterme case of malformation of sakio and foot (borns to). The St. Louis Inculy had with a perfect formed foot and unkle. Drawings of the various Gross devented and with a perfect lormed foot and unkle. Drawings of Mrs. Arnot.

Analy Lemmon, of the firm of Lemmon & Overstall, St. Louis.

were matering range occurred useful would entire. Entire ure made in three mouths, the young lady being now sive, we'll, and with a perfect formed foot and onk's. Drawings of the various forms during the change are now in possession of the various forms during the change are now in possession of the various forms during the change are now in possession of the various forms during the change are now in possession of the various forms during the change are now in possession of the various forms during the change are now in possession of the various during the change are now in possession of pains in the back, supposed to be rhoumaile, obtained the desired relief, and was then informed by the Doctor that in a very short time he would lose the easies use of his limbs, and the same of the limbs suddenly left him. and he was compelled to be carried to the hotel, where he remained paralyzed. It is brother went to Biltimore, and at his antwaty he was carried back to St. Louis, to be operated upon by T. Scott. The work of the more than the possession of the work of the limbs of the limbs of the work of the limbs of the limbs of the work of the limbs of

In two days she was enabled to whis perfectly cured in five days, rightered, between Freshith and Theteredt, it is the case of the control of

nary, it Louis, cited of Statering by one application.

An Archamist, Rt. I online a very had care of Heart Di-case, cared by one application of the hand.

Mr., Mary Stowart, Henorrhago of the Womb, Cancer upon no buck, and averal other diseases. This case being one of attenue delicacy, the full particulars will be made known and described to all who find it intoresting. Patternon, Louisville, Ky, was exartly doubled up with rheumation, periculty cured in one month.

George E. Walcott, Frq., artist, of Columbua O, Cancerwart upon the Nose, foil on after two applications of the hand.

SPHINT PRICE PALE ATOM, S.

the 1970 E. Walcott 1973, Arts of Children's Conserving the Neas, fell on after two applications of the band.

SPIRIT PRICE PAIL ATTOM.

GIVEN TO JOUR HOUTE AND PREPARED BY JOUR FOOT & CO.,

COOSLANA, OR COUGH REMEDY.

This is a medicine of extraordinary power and efficacy in
the relief and cure of Bronchial Affections and Consumptive
Complaints and as it excels all other remedies in its adaptations to that class of thesesse, is destined to supersede their use
and give behin and hope to affilice thousands. Price 25 cts.

PILK 8 LVE.

A succeeding remedia in the state found. It is
the international relief and affects a speedy cure. Mr Evcriti, editor of the Spicitualist, Cleaveland, O. af at welve years
of suffering, was in loss than one wree completely cured, and
hundreds of instances can be referred to where the same re
sults have followed the use of this invaluable remedy. Price,
§1 per box.

EYE WATER.

in surering, was in loss than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable resulty. Price, \$1 per box.

EFE WATEE

For weak or infamed eyes this preparation stands unrivaled, Rover fails in give immediate relief; and when the difficulty to caused by any local affection, the cure will be speedy and permanent. Price 50 cents.

For Tetter. Erralpiesa. Sait Rheum, and all Peroficialite ereptions of the kines. Price 41 centerly, and warranted to ourse, and ordinary cases. Price 41 centerly, and warranted to ourse, and ordinary cases. Price 41 centerly, and warranted to ourse, and ordinary cases. Price 42 centerly, and warranted to ourse, and of the control of the centerly of the centerly

W00DMAN'S

WOODMAN'S

REPLY to Dr. DWIGHT.—The THREE
LECTURES of J. C. WOODMAN, Eaq is distinguished
lawyer of Fortland, Me), in reply to the induscriminate assaults
of ikev. Dr. Dwight, on Spiritualism, will be on our counter
and for sale before this paper reaches our readers. It is a
strong production, clear, direct, logical, and we bearfuly commenu it to the attention of the friends of the cause. The driver
ment it to the attention of the friends of the cause. The driver
frast, is no match for the lawyer with the mattle of a fresh inspiration resting upon him. Mr. Woodman mee shim at every
point, and at every thrust of shi lance manages to find an open
joint or cracked link in his armor. Still he is compassionate,
and forbear to make an unmanly use of his advantage. He
does not prove the core; but the still he is compassionate,
and forbear to make an unmanly used of his advantage. He
does not prove the core; but the still he is compassionate,
creed and inding. The work may be regarded as certainly one
of the ablest expositions of Spiritualism, on Bible, historical
and philo-ophical grounds, which the New Dispensation has
called forth. Price, 30 cm. (Italitaes PartTilloge,
281 tf Office of the Searca. Teleoaari, 300 Broadway.

MRS. S. E. ROGERS.

MRS. S. E. ROGERS,

DELANCY-STREET, SIGHT and MEDIUM. Treatment otherwise, it necessary. Description of persons physically, or nonly, mentally. Hours, 10 to 12 at 2 to 2, and 7 to 14 at Medicalays, Saturdays and Sundays excepted, unless by engagement, Trans—4 an hour. 280 tf

RELIEVE YOURSELVES.

SCOTT & CO'S PILE SALVE is a sure and positive GURE, affording instruct nature, Price, 3i per low. For sale at the Scutt College of Health, 6 BEACH-ST, New York, and by A. T. Muxson, General Agent for Scotl & Co's spirit Preparations, 6 Oresal Jonese, A. X. 386 if

DOCTORS ORTON & REDMAN

MOUTORS UKION & REDUCTOR

AVE associated themselves together for
the practice of Modificine in all its departments. Office,
82 Fourth Avenue, directly in the rear of Grace Church,
J. R. ORION, M. D.,
G. A. REDMAN, N. D.

HEALING MEDIUMSHIP.

W. C. HUSSEY, has removed from 477

"Bruadway. Mr. H uses no medicinal preparations in his
practice, but in both acute and chronic diseases, depends ouriely upon Nature's potent agency—" MAGNETIO driker REFERENCE."

RNOE."

Mrs. J. HULL, whose healing powers have been satisfacterily tested during the post winter, as an assistant to Mr. R. will attend to lady patients when desired.

Office hours, from # to 19 a. m., and from 1 to 5 r. m.

MRS. E. C. MORRIS, Trance and writing to clium419 Canal, between Sullivan and Varick streets. Hours from 10, to 12 A. M., and from 2 to 4 and 7 to 9 P. A.

disease in ten visits.

Dr. Green, of Louitville. Ky., bad case of Rheumatism, perfectly cured in one week.

Miss. Mary Chemblin, on aggravated case of Suppressed

Menatruston. When called in, the patient was speechless.

DISCOURSES. By Cora L. V. Hatch. \$1.

Enatruston. When called in, the patient was speechless.

WHEELER & WILSON

WHEELER & WILSON

WHEELER & WILSON

MFG CO'S SEWING MACHINES.—

Intollers Pill: MIIIMS awarded 1846, by the American leatine, New York: Maryinad Institute, National action in the Maloo, Connecticut, Michigan and Illinuis state Fairs. Office, 842 Biologia Pillon, 844 Biologia Pillon

POPULAR HOMEOPATHY.

POPULAR HOMEOPATHY.

NERVOUS ILEADACHE.—Dr.
WEISSE'S SPECIFIC REMEDY for NERVOUS HEADACHE (formerly Gears & Weinney). This Medicine has been recited for aweral years. Delicate Laddies afflicted with this affection, as well as ilterary and business men who had overwheat their brains, have felt its efficacy. It generally recorded to the state of the second of the proprietor, J. A. WEISSE, M. D., 28 WEST FIFTENTH-STREET, New York. Sold by Ws. Radd, Druggist, 230 Broadway, New York; F. H. Loss, Druggist, 230 Broadway, New York; E. Flivy, Druggist, 231 Night-avenue, New York; Giolos, Druggist, corner of Bowery and Grand-forcet, New York; S. T. Silvenya, & Great Jones streets New York; S. T. Silvenya, & Great Jones streets New York; Mrs. M. Havas, 176 Fullon-street, Brooklyn. 3021f

MOTHERS! MOTHERS!! MOTHERS!!!

AN OLD NURSE FOR CHILDREN. A N OLD NURSE FOR CHILDREN.

1. Don't fall to procure Mas Wirstaw's Sociums Starte pas Children Textunes. It has no equal on earth. It greatly facilitates the process of techning, by softening the guar and using all inflammation—will allay all pain, and is sure to rest to yourselves, and relief and health to your infants. For rest to yourselves, and relief and health to your infants. It is an all cases. If life and beatth can be estimated by dollars and central worth its weight in gold.

It is an old and well-tried remedy.

It is an old and well-tried remedy.

Worse greatise unless the fac-timile of CURTIS & PURISING, New York, is on the outside of the wrapper. Sold by Druggists throughout the world.

KNOW THYSELF.

FOUNTAIN OF HEALTH,

SOJ FOURTH-AVENUE, near TwentySpiritual Agencies, through the "Lasyne treated by Magnetic and
Spiritual Agencies, through the "Lasyne on et liands." Our
success in the past gives us hope for the future.
Chairroyant Examinations under when desired. Office bours,
fram 8 to 19 a. m., and from 3 to 4 r. m. K. P. WILSON.
10 3m. T. A. FERGUSON.

J. B. CONKLIN, MEDIUM,

J. B. CONKLIN, MEDICE,
WILL receive visitors every day and evening, at bis rooms, 409 BROADWAY. Hours, morning,
from 9 to 12. afternoon, fr. m 8 to 8. and svening, from 75 to
to ordock. Will visit parties at their houses by appoint
\$2.9 tf.

PRINTING PRESS FOR SALE.—A WASHINGTON FRINTING PRESS, built by Hoe & Ca. together with Type and other meterials, just received, and for male by Charles Particles, 128 bladden Lanc, or 200 Broadway

COURNEY & PAYNE,

A TTORNEYS and COUNSELLORS at LAW. Offices 346 BROADWAY, New York and \$ COUNT-STEEL; Broadtyn.
Meast. COURTNEY & PAYNE will give their attention to the Presecution and Collection of Claims in all the Courts of Broakiyn and New York, and the adjuding counties. By their prompt and undivided attention to business, they hope to deserve their ahare of the patronage of the Spiritual Public.

W.S.COUNTENEY

BOARDING.

BOARDING at Mn. LEVY'S, 231 WEST THRETY-FIFTH STREET, where Spiritualists can live with confort and economy, with people of their own seattlength.

A. C. STYLES, M. D.,

A. C. STYLES, M. D.,

PRIDGEPORY, CONN., IN DEFENDENT

CLAIRVOYANT, guarantees a true discount of the discount of the person before him, or no few will be elemented to make the control of the person before him, or no few will be elemented to make the person of the person, and the person of the person, and the person of the person, and the person of t

receive vis. tors as formerly.

UNDERTAKER

UNDERTAKER

C. CHAD-STREET CHURCH, New York, attends to any day connected with the measurement of Feneral. Every regulate, including Conches, Heavier, Coffins, Flack Metallic Burial Cases, etc., etc., supplied at short notice. Interments produced in any hurial ground or connectery in city or country. All orders prumptly and faithfully assented. Office Of NORHARD-STREET, as Recommander, at Pillett AVENUE, corner of decondatrees. Any orders that at St. Vinese a spiritual and Reform Fook Advenues and the Author of the Author of the St. One of

Just Published .- Fifth Fdition OF the "MAGIC STAFF."

AN AUBIOGRAPHY

ANDREW JACKSON DAVIS.

SPIRIT MATCHES.

A NEW INVENTION, without Brimstone for domestic use, Trained and unpleasant fumes, perfectly Water proof, and any for domestic use, Irade and chranepertation by helps, rathreads and otherwise. Warranted to keep good or ten years in the most humbit climate. Prices range rom \$1 to \$1 per gross, depending upon the style and sixe of the barres. Also, all the various common kinds and asyles of Matches made and put to work the style of the style of the style of the barres. Also, all the unique the style of the barres and put to make the style of the s

NEW YORK MATCH STORE, 390 Broadway.

ELECTRO-MAGNETIC BUFFTINE!

ELECTRO-MAGNETIC BUFFTINE!

DR. J. BOVEE DODS has opened a Medical Office at 1:25 Dufficilativest, Brooklyn. N. Y. ite has made a new and wonderful discovery how to treat and care Chronic discesses of long standing by simply striking over the whole body with an Electro-Magnetic Buffined Simple vegetable remedies are at times required to be taken during the use of the Buffine, and by faithful perseverance acres is certain of any discric which Dr. Dods on an examination of the case shall pronounce curable.

Let those, far and near, who have been offlicted for many Let those, far and near, who have been offlicted for many in the control of the case of the case of the case of the control of the case of the patient any questions, will prescribe the remedy, and toach them the use of the Buffine of the patient any questions, will prescribe the remedy, and toach them the toget well, and keep well. His charges are more moderate than any other practiting physician. The Buffine should be in the hands of every finully, and used nonce a day upon children and calls who are in health, to keep them so.

319 For sale by FOWLETIS & WELLS, 300 Froadway.

S. T. MUNSON, PUBLISHER,

GREAT JONES-STREET, announces

5 GREAT JONES-STREET, announces the following an ownerdy:
ADDIES-S delivers 1 selects to fraction. In favor of extending to woman the Lective branchie. By George W. Gurtta. Price 10 cents, or to the trade at \$7 per hundred. TRIACTS, by Judge Ethanost, containing of ghi in the series. These Tracts furnish a simple and comprehensive statement of the facts and Philosophy of polytrulaism. Price per hundred. \$1 00, or 24 cents the sorte.

TREUDOICE PAIREITS SEIEMUNS ON REVIVALS, etc., The demand for these createst and adp been sold. Trice for the three bincurses, 24 cents, or \$60 per hundred.

Beside the above, the subscriber has a general assortment of Spirituals and Reform Fublications, and whatever points to the Elevation of Humanity, independent of creeds, but recognising Truth, come from whence it may.

EVENING CIRCLES.

DR. G. A. REDMAN will hold Public Circles at Musson's Rooms, 5 and 7 Great Jones street, on Tuesday and Thursday evenings, commencing at 8 s. m. until further notice. Tickets of sumisation to Circles 60 cents. The subscriber is in negri-tation, and will soon be able to announce his urrangements with other dustinguished Mediums, so that the friends from shorted, as well as those in the city, may be accommodated a street for private infortures with Mediums will be duly attended to.

310 if S. T. MUNSON, 5 Great Jones street.

NLY \$5. An article manufactured by us, shown to be appraciated. Early sold to every family and portable by hand, needs only to be shown to be appraciated. Early sold to every family and merchant. An active man can make from \$3 to \$0 a day profit. Notion pediars and others can carry this article, as it is light, and takes but little room and does not interfere with other goods. Pitteen cents in postage stamps sant to our address will get earnied of the article worth that amount, and all necessary information. Fire dollars capital is sufficent to begin upon, and prove what we as:

was and prove what we say.

VAN DEUSEN BROTHERS.

Kingston, Ulster County, N. Y.

DOARDING, for a Spiritualist family, or for two gentlemen, at 167 Ninth Avenue

MISS C. E. DORMAN

WOULD inform her friends and those who NEWARK, N. J., where she will make examination, and prescriptions for the sick. Itestiesce, 861 BROAD-ST. 813 44*

TO SPIRITUAL INVESTIGATORS.

Office, 196 M VIN-STREET, Bridgeport, 3 314 of DR. G. A. REDMAN,

TEST-MEDIUM, has returned to the City of New York, and taken rooms at 5 WE-T-TWELETHING. SEENS, HEALING, PER-ONATING, and TRANCE SPECKING MEDIUM. Silence inquiries can exhibit for from york and taken rooms at 5 WE-T-TWELETHING. SEENS, HEALING, PER-ONATING, and TRANCE SPECKING MEDIUM. Silence inquiries can exhibit for from your part of the property of the Analysis of the State of

SPIRITUAL PUBLICATIONS.

CHARLES PARTRIDGE'S CATALOGUE.

PUBLISHING OFFICE, 300 BROADWAY, NEW YORK

Our list substaces all the principal work devoted to Spiritu alism, whether published by oursetres or others, and will comprehen all works of value that any be inseed shreadler. The reader's attention is particularly larlied to those named below, all of which may be insued at the office of the Spiritual Tractaries. The portage on books is one cent per ounce, and low once the delitance is over three thousand miles and in all cases must be see as a Parson ordering books should therefore used utilities on more to cover the price of pestage.

By Rev. Thouse I. Hartis. A beauting from of A000 Historical paper lime (ids pages) lime (idsted in there bears, printed on the fixed pages) lime (idsted in the bears, printed on the fixed pages) and elevantly bound. Price, plain modific, it count; multis gilt, \$1; morocco gilt, \$1 28. Charles Partnegs, pallither

Enic of the Starry Heaven.

By Rev. Thomas L. Harris. Spoken in 26 hours and 18 minutes, while in the trance state. 219 pages, 12mc, 4,000 lines. Frice plain bound, 73 cents; etit mulin, \$1. Post-age, 19 cants. Charles Partridge, publisher.

age, H casts. Charles ruttruge, penumers. Lyric of the Golden Age. A peem.

By Rev. Thomas L. Harris, author of "Epic of the Starry Heaven" and "Lyric of the Morning Land." 417 pages, 1.no. Price, plain beared, \$1 abr. gill, \$2. Portuge, 20 cents. Charles Partridge, publisher. Spirit Manifestations.

irit Manifestations.

By Dr. Have. Experimental investigation of the Spirit analisations, demonstrating the existence of Spirits and their communion with mortals; doctrine of the Spirit world respecting Heaven, Hell, Morality and God. Price \$1.78. Portage, 20 cents. Charles Partridge, publisher.

Spiritual Telegraph.

Videme I. a few copies complete, bound in a substantial manner Price, \$2. Charles Partridge, publisher.

The Spiritual Telegraph.
Volume V., complete. Price, \$3.

The Telegraph Papers

* Ittiggraph rapers
* Ittiggraph rapers
* Nine Valumes, lime, for the veers 1843, '4 and '3, about 4,500 pages, with complete index to such volume, hand, and a staticate from the weekly Sentreal. Transace, and ambrace searly all the important spiritual facts which have been made public dering the three years ending May, 1837. The price of these books is 73 cents per volume. Postuge, 35 cents per volume. Charles Partridgs, publicate.

he Shekunah, Vol I

MARKHERM, VOI I
By S. B. Britza, Editor, and other writers, devoted chiefly
to an inquiry into the spiritual nature and relations of
Man. Bound in mulin, price, \$2; claquatly bound in
morecce, lettered and gift in a style entitable for a giftbook, price, \$1. Portage, \$34 canta. Charles Partridge,
multilater.

ames II. and III.

Plain bound in muslin, \$1 50 each; extra bound in mo rocco, handsomely gilt, \$1 each. Postage, 24 cents each Charles Partridge, publisher.

Brittan and Richmond's Discussion.

to page, octave. This work contains twenty-four letter from each of the parties above named embodying a gree number of facts and survents pre and one designed to it lustrate the spiritual phenomena of all ages, but especially the modern manifestations. Price, \$1. Postage, 25 cents Charles Partietage, publisher.

Brittan's Review of Beecher's Report.

Wherein the conclusions of the latter are carefully examined and tested by a comparison with his premises with reason and with the fact. Price. 20 cents paper bound and 25 cents in muslin. Postage, 3 and 6 cents. Charle Partridge, publisher.

Fartridge, publisher.
The Tables Turned.

By Ror. S. B. Brittan. A review of Rev. C. M. Butler.
D. D. This is a brief refutation of the principal objections are of the clergy synthem Sprintanian, and is, therefore, a good thing for govered circulation. Price, single copies.
Secur. Duting. Scales. Charles Fartridge, publisher. Spiritualism

ritualism. By Judge Edmonds and Dr. G. T. Dexter, with an app by Hon. N. F. Tallundge and others, Price, \$1 23. age, 30 cents. Charles Partridge, publisher.

Spiritualium, Volume II.

By Judge Edmonds and Dr. Dexter. "The truth against
the world " Price, 81 23. Postage, 30 cents Charles
Partridge, publisher.

Physico-Physiological Researches.

By Barra von Raichenbach. In the dynamics of Magnetism, Ukertnerity, Heat, Light, Crystallization and Chemism, in their relations to vital force. Complete from the Garman, second edition, with the addition of a Preface said of the Complete from the Garman, of the Complete from the Complete from the Garman Complete from the Complete fro

courses from the Spirit-World.

By Rev. R. P. Wilson, Medium. Dictated by Stephen Olin Tais is an interesting volume of 200 pages. Price, 62 cents. Postage, 10 cents. Charles Partridge, publisher.

into a an intermediate visited on pages. Price, St. Caste. Postage, 19 cents. Charles Partridge, poblaber.
Liu Lily Wreath.
By A. B. Chall, M.D. Spiritual Communications, received cheefy through the mediannship of Mrs. J. S. Adams on the control of the Science of the price of the binding. Post of the binding cheef of the Spirit. World.
Philosophy of the Spirit. World.

harlet Hammond, Medium. Price, 63 cents. Pe I cents. Charles Partridge, publisher. A Review of Dod's Involuntary Theory of the Spiritual

By W. E. Coortinsy. A most triumphant refutation of the only material theory, that deserves a respectful notice Price. 23 cents. Postage, 3 cents. Charles Partridge publisher.

rem of Preverst

By Justinus Kerner. A book of facts and revealations of cerning the inner life of man, and a world of Sairits. No edition. From, 26 cents. Fostage, 6 cents. Charles P tridge, publisher.

Stilling's Pneumatology.

illing's Phermatology.

By Prof. George Buth. Being a reply to the questions.

What Ought and What Ought for to be Beliswed or Disbelisted concerning Presentienest, Visions, and and App.

ritions according to nature, reason and Scripture, Unitlated from the German. Price, 76 cents. Postage, 16 cents
Charles Partridge, publisher.

The Approaching Crisis.

By A. J. Davia, being a review of Dr. Buthnell's recent Lectures on Supermarellim. Price, 60 cents. Postage, 13 cents. Charles Partridge, publisher.

Mature's Divine Bevelations, etc.

By A. J. Davis, the Clairvoyant. 786 pages. Paice, \$2.

Policy of cents. Charlos Partridge, publisher.

A Chart.

By A. J. Davis. Exhibiting an outline of the progressir history and approaching destiny of the trace. Proc. \$1 Charles Fartnings, publisher.

The Present Age and the Inner Life.

By Andrew Jackson Davis, being a sequel to Spiritual Intersours. This is an obegant book on east 300 pages, cotare, Ulustrated. Price. \$1. Fustings, 23 conts. (harder Partnings publisher.

The Colemnal Telegraph

The Colestial Telegraph.

By I. A. Cabaguet. Ut. Secrets of the Life to Come; where in the exirtence, the form, and the occupation of the sent in the exirtence, the form, and the occupation of the sent years' experiments, by the means of eight existing some numbules, who had eight perceptions of thirty-six percents in the spiritual world. Price, 31. Postage, 19 cents. Chaires Partidge, publisher.

Annes in the Spirit-World; or, Life in the Spheres.

By Holson Tutta, Medium. Price, muslin, 50 cents; percept, 35 cents.

The Pilgrimage of Thomas Paine.

By C. Hammond. Dictated by the Spirit of Thomas Paine
Paper, price. 90 cents: muslim, 73 cents. Postage, 13 cents.
Charles Partridge, publisher.

The Clairs value and Physician.

By Mrs. Tuttla. Price. modin, \$1. Festage, 10 conts.
Charless Partndge, publisher.

Voices from Spirit-Land.

By Nathan Francis White, Medium, Price, 76 cents. Post-age, 13 cents, Charles Partridge, publisher.

sgq, iJ cents. Chartes Farthiga, publisher.

Spiritualism, 11s Phenomena and Significance.

An Essay read, by invitation, before the New York Citan Union, by Charles Partidga, Editor of the Sprarr Transmarm; logsther with a report of an enaming Dission on the subject. Pp. 56. (Published at this off bingle expise. 19 cents; postage. 8 cents. 31 per dos postage. 80 cents.

SPIRITUAL BOOKS BY OTHER PUBLISHERS.

The Great Harmonia, Vol. L. The Physician By A. J. Davis. Price 81 25. Postage, 20 cents

By A. J. Davis. Price, 81 2a. Postage, 30 cent. The Great Harmonia, Vol. II. The Teacher. By A. J. Davis. Price, 81. Postage, 19 cents. The Great Harmonia, Vol. III. The Soer. By A. J. Davis. Price, 81. Postage, 19 cents. The Great Harmonia, Vol. IV. The Reformer.

By A. J. Davis. Concerning physiological vices and vir-tues, and the seven Spheres of Marriage. Price, \$1. Fost-age, 19 cents.

The Harmonial Man.

The Harmonial Man.

By A. J. Davia. Frica, 20 cents. Postage, 6 cents.

The Philosophy of Special Providence.

By A. J. Davis. A Vision. Prica, 16 cts.; postage, 8 cts.

Free Thoughts on Religion.

By A. J. Davis. Prica, 15 cents; postage, 8 cents.

The Magic Staff.

An Autobiography of A. J. Davis. Price \$1 25; postuge, 23 cents.

2) cents.

The Philosophy of Spiritual Intercourse.

By A. J. Davia. Price, 90 cents; portage, 9 cents.

The Panetralia. By A. J. Davis. Price, 81: portage, 23 cts.

The Macrocoum, or the Universe Without.

By William Fishbough. Paper, bound, price 50 cents; meula. 23 cents postage, 12 cents. Hymns of Spiritual Devotion.

Rev. Thomas L. Harris. Two vols. in one. A collec-n of Hymns from the Spirit-life, adapted to the wants of silies, circles and congregations of Spiritualists. Plain silin, 75 cents; pottage, 9 cents.

Compandium of the Theological and Spiritual Writings

amidium of the insological and opiritual writings of Swedenborg. sing a systematic and orderly epitame of all his reli-loss works. With an appropriate introduction. Prefaced y a full life of the author, with a brief view of all his orks on Science, Philosophy and Theology. Price, \$2:

graphy of Swedenborg.

By J.J.G. Wilkinson, M.D. Price 75 cis.; postage, 11 cis Reaven and its Wondors.

The World of pirits, and Hell. By Emanuel Swedonb. A fine 8vo. of 154 pp. cloth. Price, 75 cts.; postage, 30

e Conflict of Ages Ended;

A Succedaneum to Beacher's "Conflict of Ages." Rev. Henry Weller. Price 83 cents; postage, 17 cents. Spiritualism Explained

Iritasiam Explained.

By Josi Tidhay. Twelve Lectures delivered in the city of New York, entitled The Demonstration of Truth The Sphere of Laut. The Second or Relational Sphere, Communications, Philosophy of Progression, Mediumship, Spiratal Rekling, Condition of the Spira, Organization, sholl-videntization, What Constitutes the Spiris, ice. Trice, 8; age, lak can

portage, 1436 cause a Spiritual Reasoner.

By E. W. Lewis, M.D. A book of Facts, Reasonings, and
Spiritual Communications. Price, 78 cts.; postage, 15 cts.

Combie 8 Contitive Philosophy.

Translated by Harriset Martineau. A new and elegan edition in one voltras. Price, \$3. This work is in one relative of the party target to the price of the party through the party through the party of the party through the party of the party through the party of the party through the party of the party o

Philosophy of Hysterious Agents.

By F. Rogers, Human and Mundane; or the Dynamic Law, and Ralations of Man. Bound, price, \$1; postage, 24 cts.

Light from the Spirit-world. ght from the spirit-world.

By Rev. Charles Hammond, Medium. Being written by
the control of Spirits. Price, 75 cents; postage, 10 cents.

By A. B. Child, M.D. Racelved chiefy through the me diumship of Mrs. J. S. Adama. Price, 80 cts; postage, 13 cts

Pasima of Life:

Compilation of Psalms, Hymns, Chants, Authorn sloodying the Spiritual, Progressive and Reformator tent of the Age. Price, 75 cents; postage, 14 cen Night Side of Nature.

gnt blue of mature, By Catharins Crows, Ghosts and Ghost Scere. \$1 23; postage, 20 cents. W Testament Miracles and Modern Miracles.

By J. H. Fowler. The comparative smoont of evidence for each; the nature of both; testimony of a hundred witnesses. An Essay read before the Divinity School, Cambridge. Price, 30 cents; postage, 5 cents.

Spirit-works Real, but not Miraculous. By Allan Petnam. Price, 20 conts; postage, 3 cents.

Dr. Edulie's Estural and Mesmeric Clairvoyance.

With the Practical Application of Mesmerim in Surgery and Medicine (Caglin edit.). Price, 81 25; postage, 10 cts.

Matty, a Spirit,
Allan Putoam, Faq., Roxbury, Mass., is the author and
compiler of the Neurative and Communication. The book
contains an interesting narrative of the production of the
Spirit's likeness, by an artist on canvas, through spiritual
risions, communications, directions, etc. 179 pages. Prico,
muslin bound, 63 cts. Poitage, 8 cents.

mutin bound, 35 ct. Postage, 8 cents.

• Healing of the Nations.

Though Charles Linton, Mollum, with an elaborate Introduction and Appendix by 100. Tallmadge. Illustrated by two beautiful steel engravings. Contains 550 pages. Price, 41 50; postage, 30 cents.

ionce va Spiritualism.

(2006 w. Spiritualism.

By Count Agenor De Garparin. A treatise on Turning
Tables, etc. The general subject of Modern Spiritualism
and its theological bearing is considered in two volumes
of nearly 1000 pages. Price, \$2.50; pastage, 40 cents

A Synopsis of Spiritual Manifestations. By J. S. Williams, Medium. Price, 5 ets.; postage, 1 cent

Evangal of the Spheres.
By D. J. Mandell. Price, 30 cents; postage, 6 cents.

Masmeriem in India By Dr. Esdaile. Price, 75 cents; postage, 13 cents.

Modern Spiritualism.

By E. W. Capron. Its Facts and Fanatioisms; its Consistencies and Contradictions; with an Appendix. Price, \$1;

The Bible; is it a Guide to Heaven?
By Geo. B. Smith. Price, 25 cents; postage, 3 c.
Spiritual Experience of Mrs. Lorin L. Platt.

Price, 25 cents; postage, 3 cents.
Principles of the Human Mind.

By Alfred Smee. Deduced from Physical Laws. Price, 25 cents; postage, 3 cents.

History of Dungson Bock.

By Enessa. Dictated by Spirita. Price 25 cts; postage, 8 cts.

Voltaire in the Spirit World.

Given through Mrs. Sweet. Price 10 cents; postage 3 cts Given through Mrs. Sweet. Price 10 cer Dr. Hare's Lecture at the Tabernacle.

Delivered in November. 1853, before an audience of 8,000 in the city of New York. Price 8 cents; postage 2 cents. Rivalet from the Ocean of Truth.

By John S. Adama. An interesting narrative of adment of a Spirit from Darkness to Light. Price, 25 postage, 5 cents. Answers to Seventeen Objections

Against Spiritual Intercourse, By John S. Adams, Paper 26 cents; muslin, 37 cents; postage, 7 cents.

view of Boecher's Report.

By John S. Adama. Review of Rev. Charles Beecher opinion of the Spirit Manifestations Frice, 6 cents; post age, 1 cent.

Spirit-Intercourse

Spirit.Intercourse.

By Herman Snow, late Unitarian Minister at Montague,
Masa. Frice, 50 cents; portage, 10 cents.

Astronding Facts from the Spirit World.
Dr. Gridley. Witnessed at the house of J. A. Gridley.
Southampton. Mass. Illustrated with colored diagrams.
Frice, 62 cents; postage, 5 cents.

The Child and The Man.

Fourth of July Oration, by Dr. Hellock, with extemporamous Speeche by 8. B. Brittan and others. Price 18
ccaut; portage, 3 cents. ilosophy of Creation.

Hornce G. Wood. Medium. Unfolding the Laws of the Progressive Development of Nature. By Thomas Paino. Price, 28 cents; postago, 6 cents. Millennium Dawn.

By Rev. C. K. Harvey A work on Spiritualism. Price 60 cents; postage, 7 cents.

ov cenu; postage; r commo prary of Mesmerism. By Newman, Snell, Dr. Dodd. Williams, and others. Price. Si 60 per volume; postage, 20 cents.

Harmonead and Sacred Melodist.

By Asa Fits; a Collection of Songs and Hymns for social and religious meetings. Price, 38 cents; postage, 7 cents. What's O'Clock 1 Nodern Spiritual Manifestations: are they in accordant with Reason and Revelation? Price, 10 cts.; postage, 3

Apocryphal New Testament. Comprising the registered Gorpela, Epistles, and other pieces new extant, attributed by the early Christians to the Apost Hose Christ and their Companions. Price, 76 cents; postage, 16 cents.

possage, 16 cents.

Oodman's Reply to Dr. Dwight,
A reply to Rev. W. T. Dwight, D. D., on Spiritualism
Three Lectores, by Jabes C. Woodman, Counsellor at Law,
Torliand, Me. A most able work. 84 pp octave; paper.
Price, 25 cents; portage 5 cents.

The Ministry of Angels Realized.

By A. E. Newton, Dorton. Price. orton. Price 15 cants: postage 2 cts Elements of Spiritual Philosophy.
R. P. Ambler, Medium. Price, 25 cents; postage, 4 cents

seages from the Superior State.

By J.N. Spear, Medium. Communicated by John Murr. Frice, 50 cents; postage, 8 cents. Voices from the Spirit-World. Isaac Fost, Medium. Frice, 50 cents; postage, 10 cents.

Epitome of Spirit Intercourse.

By Alfred Cridge. Being a condensed view of Spirits in its Scriptoral, Historical, Actual and Scientific pacts. Price, 48 contr. postage, 6 cants.

pectarion; By J. B. Newman, M.D. Or the Philosophy of Charming. Price, 40 cents; postage, 10 cents.

The Sacred Circle. s narred Circle.

By Judge Edmonds Dr. Dexter, and O. C. Warren. A fin-bound octave volume of 601 pages, with portrait of Ed-monds. Price, \$1 50; postage, 34 cents.

Rymer's Lecture on Spirit Manifestations. By John Smith Rymer. A most interesting London pare phiet of 42 pages. Price, 16 cents; postuge, 2 cents.

Improvisations from the Spirit.

By Dr. J. J. Garth Wilkinson. A London printed 32me of 406 pages, bound in cloth. Price, \$1 25; postage, 9 cents. Spiritual Instructions.
Containing the Facts and Philosophy of Spiritual Intercourse. Price, 38 cents. postage, 6 cents.

course frice, 38 ceals. postage, 8 cents.

By Rev. Adin Ballon. Being an exposition of facts, principles, etc. frice, 76 cents; postage, 10 cents.

Light in the Yalley. My Experiences in Spiritualism.

By Mrs. Newton Crossland. This is an interesting and admirable Entish work. containing new ideas and facts for the Spiritualist, by a distinguished writer. Price \$1 00; p stage 17 cents.

Spirit-Minstrel.
A collection of 90 familiar Tunes and Hymns, appropriate to meetings for Spiritual Intercourse. Paper, 25 cents; muslin, 38 cents. Postage, 6 cents.

muslin, 38 conts. Postago, 5 cents. Mrs. M. B. Rundall's Address on Spiritualism. Price, d cents; postago, 1 cent. Phenomena of Modern Spiritualism. By William B. Hayden. Price, 60 cents; postage, 10 cents.

Spirit Voice Odes.

By E. Henck, Medrum. Dictated by Spirits for the use of Circles. Price, muslin, 38 cents; postage, 6 cents.

SPIRIT & CLAIRVOYANT MEDIUMS IN NEW YORK.

SPIRIT & CLAIKUYANI MEDIUMS IN NEW YORK,

W. F. J. Fraseris, I Fourth-herbuck Clairyoyant and Healing
Physician for the treatment of diseases. Hours, 10 a.m. to 1
m, and 2 to 4 r. m. Electro-medicated batting view.

Mrt. J. E. Kellong, Spirit Medium, 18 University Place,
corners of Eighth-atreet. Hours, from 10 a.m. to 1 r. m.; or
10 (1 from 4 to 6 r. m. by previous special arrangement only.

Mrt. Banauer, Healing Medium, 190 Green-street.

Miss Kart Fox, Rapping Mudium, Twenty-second street corners of Fourth-avenue. May be seen in the greening only.

Mrt. Brack, 180 West Sixteenth-street, Trance, Speaking,
Agaping, Tipping and Personaling Medium,

from 7 to 10 a.m., a.m. of from 2 to 4 r. m.; in the erening, from 7
to 10.

from 7 to 10 s. m., and from 2 to 4 r. M.; in the evening, from 7 to 10.

Mrs. Arv. Lean Boows, 1 Ludlow place, corner of Houston and Sullivan streets. Hours, from 3 to 6, and from 7 to 10 s. Fridays, Saturdays and Sundays excepted, unless by on-

** Friday, Saturdays and Sundays excepted, unless by onagement.
Mrs. S. E. Rooras, Seeing, Psychological and Healing Medium,
Mrs. S. E. Rooras, Seeing, Psychological and Healing Medium,
Mrs. Dawzen (formerly Miss Seabring), Test Medium—Rapping, Writing and Seeing—489 Broadway. Hours, from 10-as. to 10-as.
Mrs. Mireness, Clairwyant Examiner, and Prescriber for
Disease, 120 Eldringe-street. To be seen at all hours of the
Os. A. Rrowans. Test Medium, 68 West Tweifth-street, between Sixth and Seventh-avenues.
Mrs. E. J. Maloza, Test Medium, 11 West Thirty-fühl
street, between Seventh and Eighth avenues.
Mrs. Maj Twars, Hoaling Medium, 419 Canal-at, (late 184.)
Mrs. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
Later and Former and Verligg Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. Mas. E. C. Mozais, Tranco and Writing Medium, 419 Canal-at,
A. M

SARATOGA SPRINGS, N. Y.

SARATOGA SPRINGS, N. Y.

JYGFIO-MEDICAL and SURGICAL

LINSTITUTE, Conducted by Rontex Hauttrow, N. D.,
formerly of Rochester, N. Y., and for the part few years, chief

Particles of Anatony and Physiology, co-Didutor of the Beer

Regers in the Kolectio Medical College of Pennsylvania, late

Protessor of Anatony and Physiology, co-Didutor of the Beer

Thoracic Disease, etc. Open for patients of both arxes, at all

Essaons. Located o posite Congress Spring and Union Hall,

Gymnasium, Electro Chomical, Sulphur, Medicated Baths of

alk kinds, used with Disettle, Hyglenen, and Medicinal means.

Br. H. successfully treats Prolapsus Uterl, Costiveness, Liver

Whites, Instanmation, Uteration, enlargement, designeement,

Mollammation, Uteration, enlargement, designeement,

Mollammation, Uteration, enlargement, designeement,

Kidacy Affections, and Ovarian Tumors. The insprovement

Kidacy Affections, and Ovarian Tumors. The insprovement

Ridacy Affections, and Right, Concumption, Bronchilli,

Asthma, Marasunus, Pleurist, Dropy of Chest, Heart and Ab
domen, Custrath. Sore Throat, loss of Voice, Croup, Piplepy,

Paralysis, Nervous Diseases, Dishetes, Fritula, diseases of the

Protections, Dislocations, Harrhac, Cholem Morbus, Dysculory,

Hornian or Ruyturr, Hydrocole, Varicocole, Spermatorrhoss,

Impotency, diseases of Bones, Joint, Contracted Limbs and

Mutofes, Spanmodic affections, and all other surgical

HYDROPATHIC AND HYGIENIC

NSTITUTE, 15 LAIGHT-STREET, N. Y TNSTITUTE, 15 LAIGHTSTREET, N. Y.
—All curable diseases are treated in this Establishment
with perfect success. Boarders can find here pleasant accommodations, and a Pursusociant. Dure to recure them against
diseases common to the City in the warm season of the year.
Friends of Reform will here find a pleasant lome, with agreeregarder of the common terms of the properties of the product of the year.

182. Drs. (Geron and Smalley will respond to profostonal
calls from city and country.

18. T. Trail, M. D. Fresident of the New York Hygiel Theyapoutle College, resident and councelling Physician of the Establishment.

18. T. THALL, M. D.

18. A. A. SMALLEY, M. D.

19. A. A. SMALLEY, M. D.

19. A. SMALLEY, M. D.

19. Physicians and Proprietors.

GIFTS! GIFTS!! GIFTS!!! GIFTS!!!!

GIFTS!! GIFTS!!! GIFTS!!!!

D. W. EVANS & CO'S ORIGINAL
Our Category from STORLS 577 Beadways, New York Caysour Category from STORLS 577 Beadways, New York Caysout publications of the clay, concerned it the standard and new
rates or Neuron, ADMENUATE, Tales, Tarries, Volvates, Alsours, Armoales, Lilleyraarten Books, beside an assortment of
Failty, I'ves and Porestr Binna, in verry silve of binding.

With every book sold the purchaser receives ut the
time of sels, one of the following the purchaser receives us the
time of sels, one of the following.

List Of Pilespans.

Gold Watches,

Worth from \$200 on to \$100 on to \$100
12 of '60

How Watches,

Ber Vitin every book and the purchaser rectice ut the time of sale, one LIST OF PHENENTS.

Gold Watches,
Silver Watches,
Silve